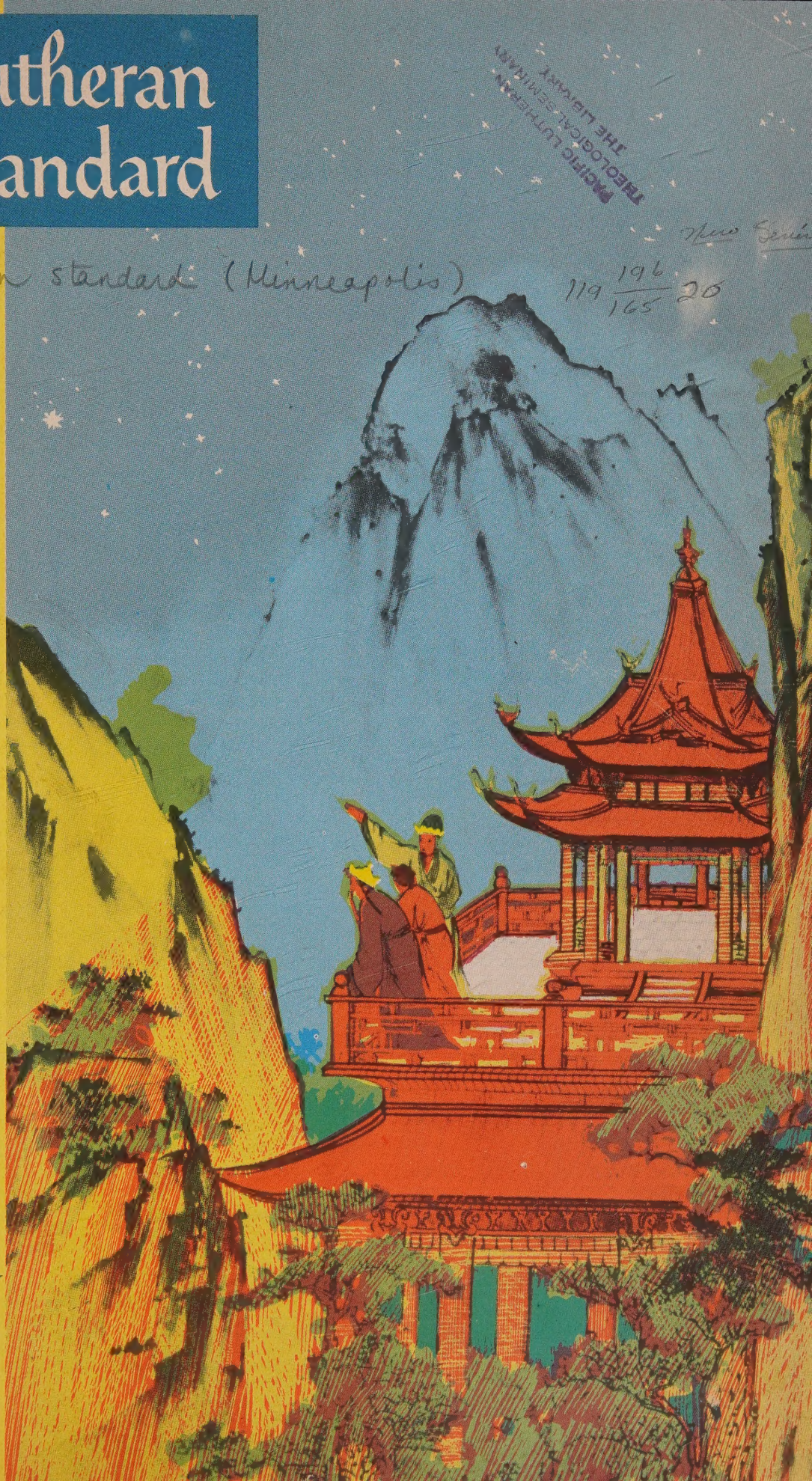
The Lutheran Standard

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

New Series
Lutheran standard (Minneapolis) 119 196/165 20



For All the World the Light Has Come

JANUARY 3, 1961
VOLUME I, NUMBER I

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

v.1
1961

Volume I JANUARY 3, 1961 Number 1

FEATURES

Page

3 **The Church in Our Times . . Charles Malik**
A world leader discusses challenges facing the Church in today's world

6 **If You Were Asked . . . Fredrik A. Schiotz**
What should we ask God to give our church as it comes into existence?

7 **Introducing the Family . . . . . Wilfred Bockelman**
A summary of the heritage the ALC is bringing into the merged church

16 **Light in a Dark Hour . . . Alvin N. Rogness**
The Epiphany season has meaning and value for present-day Christians

18 **The Gospel and Man**
How can the Church more effectively proclaim the Gospel the world needs?

21 **People Are Real . . . . . Howard Sandum**
A survey of the Division of Charities

REGULAR DEPARTMENTS

10 World News
12 Washington Observer
13 News of The ALC
22 Karl Olsson
24 Editorials
26 Question Box
30 Family Size
31 Lifelines

STAFF

Edward W. Schramm, Editor

Wilfred Bockelman and Rolf E. Aaseng, Associate Editors

Lewis Holm, News Editor

John M. Jensen, Phelva Hetland, Melva Rorem, Lambert Brose, Karl Olsson, Marjorie Tiefenbach, Contributing Editors

John K. Miller, Circulation Manager

Luther Ohrstedt, Advertising Sales Manager

Published every other Tuesday by Augsburg Publishing House. Editorial and circulation offices, 426 South Fifth St., Minneapolis 15, Minn. Advertising offices, 57 East Main St., Columbus 15, Ohio.

SUBSCRIPTION PRICE, United States and Canada, $3.00 per year, $5.50 for two years. Second class postage paid at Minneapolis, Minn. Copyright 1961. Augsburg Publishing House.

About This Issue . . .

The first issue of a new church paper, published by a new church body, at the beginning of a new year! Quite an event, isn't it?

More is involved in producing the first issue of a brand new paper for a brand new church than meets the eye.

Long before one word of this issue was written, decisions had to be made about the name of the paper, its size, its staff, its frequency of publication, its contents, its price, its typography and page layout, its use of color, its handling of news and notices, its advertising policy and rates—and other details too numerous to mention.

If you conclude that not all of these decisions were marked by Solomonic wisdom and that this first issue is not perfect in style or content . . . you're right! The editors and the publishers promise no perfect issues. They do promise, however, to try to do their best, straining forward to what lies ahead, and looking for guidance and grace to Him who bears the glorious standard of our salvation.

* * *

This first issue is dated January 3—midway between New Year's Day and Epiphany. That fact, plus the fact that on The ALC's calendar of causes January is Evangelism Month, is reflected in much of the contents of this issue.

* * *

No less than five presidents contribute to this first issue: Dwight D. Eisenhower, president of the United States of America; Fredrik A. Schiotz, president of The American Lutheran Church; Alvin N. Rogness, president of Luther Theological Seminary, St. Paul; Karl Olsson, president of North Park College, Chicago; and Charles Malik, former president of the General Assembly of the United Nations.

* * *

In the next issue Dr. Arne Sovik, Geneva, director of the Department of World Mission of the Lutheran World Federation, will take a look at "New World, Old Mission"; Pastor Norman L. Orth, Seattle, will give an account of visitation evangelism; and Dr. Loren Halvorson of The ALC's Division of Education, will contribute the first of three articles on new developments in lay activities. Associate Editor Bockelman will continue the series in which he introduces us to one another; and Howard Sandum, of the church's Office of Public Relations, will continue to introduce us to various phases of The ALC program.

THE COVER illustration, reproduced from a painting by Shek-Kai-Nung (Johnny Shek), carries out the Epiphany theme of this issue. A number of Shek's fascinating paintings are included in the book, "Sketches of Christ from a Chinese Brush," published by Augsburg Publishing House.

The Church in Our Times...

Its Distinctive Challenge and Opportunity

By Dr. Charles Malik

Dr. Malik, 54, of Shweir, Lebanon, is widely known for his brilliant diplomatic career. He has been Lebanon's foreign minister, ambassador to the United States, delegate to the United Nations, and president of the U. N. General Assembly. At present he is on the faculty of American University in Beirut. He received his early education at the Presbyterian Church's American Mission School for Boys in Tripoli and earned both an M.A. and Ph.D. degree at Harvard University. As a devout Orthodox churchman and a member of the International Missionary Council he has made important contributions to the ecumenical movement. His wife, Eva, is a Presbyterian, the granddaughter of one of the first native-born Presbyterian pastors in the Near East.

The Church of Jesus Christ faces distinctive challenges today.

There is, first, widespread corruption in Christian society itself. Every society throughout history suffered from some measure of corruption.

Always with civilized existence go lust, intemperance, envy, hatred, intrigue, falsehood, insincerity, ruthlessness, callousness, gossip, softness, covetousness, selfishness, idolatry, entanglement in words, worship of the world, pleasure in evil, the draggings down of the flesh, wallowing in the mire. Paul's several lists, for example, in Galatians 5 and II Timothy 3, are eternally relevant to our human condition in every society and in every age. In fact, the more civilized and advanced the society, the more it falls a prey to the wiles of the devil. To be at all appears to be at once drawn upwards unto God and pulled downwards unto Satan, so that Romans 6 and 7 are absolutely normative for us fallen men.

It follows that the Church must identify the devil's special wiles today. I mention only three.

1. The family is in great trouble; ideals of personal morality are fast disappearing; there is a widespread quest of the stolen pleasure; the forbidden apple is being constantly plucked against the ordinance of God. The Church must stand firm as never before against all this, and a conscious and sustained movement, under God and for His sake, must be sponsored by the Church to restore to the family its original Christian purity and joy, and to lift personal existence from the morass of compromise and concupiscence to the simple personal victory in Christ. After we fully acknowledge and face up to our wretchedness and death we should be able to cry with the deepest sigh our heart can heave: "I thank God through Jesus Christ our Lord" (Rom. 7:25).

2. People are covetous, perhaps as never before; there is no satisfaction with anything; my standard of living, in terms of money and possessions, and my power over men and things constantly rise. Here, again, the Church has something distinctive to say, especially to this generation. "Seek ye first the kingdom of God, and His righteousness" and not the things of the world (Matt. 6:33). "Not by might, nor power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6).

Is the Church saying these things in truth and in power? Is she saying them in such a way that God Himself appears to say them? These things should be affirmed primarily by living example, through the godly and contemplative life of the Church. There is room even for a return to ascetic existence. The only antidote to insatiable desire, both for things and for power, is the knowledge of the Spirit and the kingdom of God; and these are not a matter of words or of preaching, but of the fullest possible concreteness, in the penitent, self-mortifying, contented, simple life of the Church.

3. The tone of society is largely secular; there is a general dispensing with God; man, history and the world appear to be self-sufficient and self-creative. The Church, knowing the Creator and knowing the Cross, cannot let the world get away with this silly self-sufficiency and self-worship. The world must be shattered on the Cross of Jesus Christ. It must be convicted in its inveterate sin and corruption. God must be given the praise. Our daily dependence on the Holy Ghost in everything, and if not on our own prayers then certainly on the prayers of others, must be constantly affirmed by the Church. And the Cross of Christ must be traced on the heart

200899

and on the horizon of all that aspires to be human and civilized.

The Church is further challenged by the self-assertion of the social and political. The clamor for economic and social justice rises today way above the clamor for God and for fullness of being. And every man, as much in dark Africa as in enlightened Europe and America, conceives of himself as an independent center of will with the inherent right to take part in the determination of his own political destiny.

The Church cannot remain silent in the face of social and economic injustice and in the face of political enslavement. It must develop distinctive social and political teachings. It cannot allow the Communists and socialists to beat it in this sphere. With proper though not extravagant refinements, the Church must recognize the right of all peoples and all nations to self-determination and freedom.

But it is possible to get lost in all this; this is one of the fundamental errors of the Communists. The Church for its part cannot possibly get lost in the maze of the social and political. Insistent as these demands are, and quite valid in their own sphere, there is something more valid, more fundamental and more insistent. There is the life of God, and there is life in God. The political and social are form and framework; they are not ends; they lead to and declare the glory of God; where they are wrong through human sin it is God who points that out through the Holy Ghost, and where they are right it is God who has ordered them.

Ever insisting that the social and political are genuine realms with their own proper norms and structures, the Church nevertheless insists that it is far better, if the choice is forced upon one, to be a slave knowing God than to be a freeman not knowing God; and far better to be an exploited servant knowing the grace of the Holy Ghost than to be a most economically secure person without the knowledge of Christ and His grace.

The choice may never present itself, but the point in putting the matter so strongly is to stress in this economically and politically supercharged age that there is something infinitely deeper and more important and real than all that is economic or social or political. There is God, there is the Holy Trinity, and man is to sell everything he has and seek that treasure, that eternal life, that supreme good.

In an age of enhanced human association the Church should teach the fellowship of the Holy Spirit; in an age of amazing economic abundance the Church should teach the wonder-working power of Christ; and in an age of strident demands for political self-rule the Church should teach the kingdom where God is the Ruler and King. The Church's special duty today is to place the economic, social and political in its important but exceedingly subordinate place. Before the revolution of the material and lower the Church can only affirm the absolute primacy of God.

The Church is further challenged by the non-Christian world. It is faced with other deities and other valuations. Its contact with them today is more intimate, more constant, more critical, and more challenging than ever before. Knowing its Lord, it cannot be swept off its feet by them. It must take a position, it must make up its mind, it must decide with respect to them. It will study them and appreciate all the truth that there is in them.

The Christian mind, laying hold in Jesus Christ upon absolute truth, can best appreciate and understand truth wherever it finds it. Is it an accident that Christian scholarship has studied and understood other cultures much more profoundly than any of these cultures has bothered to study and understand Christianity? Followers of other systems or religions usually find in Christian works of scholarship the best authorities on their own systems or religions; Christians, however, can learn little or nothing about Christianity from non-Christians.

The Church will rejoice in any sign of groping after the truth, but it will recognize it as mere groping. The full truth is found in Jesus Christ alone, and from this immovable position the Church judges everything else. This is not the Church's choice; its Lord tells the Church "I am the truth" (John 14:6), and how can the Church remain the Church if it considers Him a "liar"?

How the Cross will one day absorb and sanctify all that is merely human, merely cultural, merely groping, the Church does not know, but the whole faith of the Church is that surely this is the destiny of everything. It lives in active expectation of that day. It sees it clearly with the eye of faith. Just as Greek and Roman paganism, so wonderful, so rich, so exultant, so overpowering in its truth, was first approached with deep suspicion and then gradually taken over, Christened and purged by the Church, so all the paganisms that the Church faces in the world today shall one day be assigned their value and their place under the Cross.

It is not given to us to know the day and hour, nor the modality, but it is given to us to believe that "without Him was not anything made that was made" (John 1:3) and "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11). This will come about neither by reason and argument nor by force and imposition, but by the free workings of the Holy Spirit. It may take centuries, it may take millennia, or it may be consummated much sooner than we think, considering the astonishingly quickened pace of history.

In the meantime the Church is to study and understand every culture; to remain absolutely faithful to what it has received; to preach the Gospel; to mediate the Sacraments; to trust the power of the Cross. In preaching the Gospel it should not over-rationalize it; it should not overload it with argument and apology and explanation. It should trust the direct power of the Word: the universality of the Gospel's simple, living images. The universality of the Semitic imagery is much deeper, when it comes to God and suffering and death and life eternal, than the universality of Greek rationalism, or of any other rationalism. The whole of Aristotle will bring not a single tear to the human eye, but the simple accounts of the Evangelists will cause men to fall on their knees, unto decision and unto repentance.

The attitude of the Church towards the pagans of today in Asia and Africa, and even in Europe and America, should be that of Paul towards the Corinthians. "For I determined," wrote Paul to the erstwhile pagans of Cor-

inth, "not to know any thing among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:2-5).

The Church is challenged today not only by what is non-Christian and therefore Christianly somewhat neutral: the Church faces movements and forces that are consciously and virulently anti-Christian. It is neither corruption nor the distraction of the world nor the Christianly neutral soul or culture that constitutes the real problem; the most difficult challenge is that of the soul which has known Christ, whether by full participation or by some distant intimation, and then consciously and responsibly elected to reject and rebel against Him.

Antichrist, the absolute Adversary, comes at the end of time; and whether we are already there, I do not know. Also, his coming heralds the second coming of Christ Himself, and both events are beyond my ken. But before the clearly rebellious and contradictory, some "Christians" today are utterly stupefied and silenced; others, in their human calculations, are ashamed to confess Jesus Christ, lest they suffer the reproach of His Cross; still others make all kinds of concessions in the interest of "concord" and "peace." Others again would transcend both that which is Christ and that which smacks of Antichrist into something new that combines or synthesizes or satisfies both.

The Church, of course, can do none of these things. It will play the dove but it will also play the serpent. But whatever it does, it will not be silent; it will fear nothing save God; it will confess Jesus Christ who "suffered under Pontius Pilate"; it will make no concessions in matters of faith or morals; it reconciles and synthesizes nothing that compromises the integral fullness of the Gospel.

Such an uncompromising attitude, of course in absolute good will and love, will nevertheless mean martyrdom; but when the blood of martyrs ceases to flow in an anti-Christian world, the Church stagnates. The promise, "the gates of hell shall not prevail against My church" (Matt. 16:18) does not refer to a silenced or ashamed or cowering or compromising church, but to the Church that stands firm like a rock in the face of hell itself.

An age of intense activity in science and learning presents tremendous opportunities to the Church. The demonstrated power of the mind can only reveal the hidden power of its Maker. The more we know and invent, the more we declare the glory of God. The past of practically every race and nation is fast becoming an open book to any inquiring and interested mind; and nowhere in this vast historical lore do we find anything even remotely comparable to the Hebrew-Christian tradition and to that unique center of this tradition, the life, passion and resurrection of Jesus Christ.

The more the secrets of material nature are unlocked and the more its forces are brought under human control, the more the problem of ends and means leaps to the fore and the more man is humbled before the mystery of good and evil. Total danger may not bring us to our knees (only the Holy Ghost does), but it at least reveals our human helplessness and inadequacy, and the resulting state of wonder and anxiety could help us to see God.

The radical issues that arise in this age from science and its applications can be properly discussed and comprehended only in the bosom of theology. Man created in the image of God, then fallen originally and daily away from that image, then redeemed once and for all and daily through the blood of Jesus Christ . . . these things illumine the contemporary scene, where conflict, danger, hatred, suspicion, and pride abound, as nothing else does.

The astounding technological devices, whereby the whole of humanity can through diverse artistic media be instantaneously reached, open infinite vistas before the Church in the presentation of the Gospel and the administration of the means of grace. An age of revolutionary progress in science and technology is a godsend, primarily for the economy of God and the witnessing of the Church of Christ.

The quest of unity is a major challenge and opportunity before the Church today. The Church was one in a deep and perhaps unique sense of the term until 1054, and then a split occurred between East and West, followed by other splits five centuries later. I believe this splintering is clearly the result of human sin. Much of the rancour and resentment of those days has disappeared, and conditions, both external and internal to the Church, are so maturing that Christians everywhere are beginning to wonder whether the disunity that has prevailed need go on indefinitely or whether the time may not have come to seek the original unity of the Body of Christ.

The present moment appears quite propitious to the cause of unity. I speak as an Orthodox, and I know that there is a craving for fellowship and unity among the Orthodox everywhere. The Pope has announced the convocation of a Catholic Ecumenical Council in a year or two which shall examine the question of unity. The World Council of Churches among the non-Catholic Christians is actively engaged in this whole quest.

The difficulties are enormous and humanly insuperable, but it is a frail and false unity that arises only from human design. The unity we seek should be the miraculous work of the Holy Spirit, above and sometimes against all human desire and calculation. This is what confers upon this moment of history its greatest excitement.

Of all the conceivable causes in the world today none is more worthy than the cause of Church unity. When those who have been baptized in the name of the Father, and the Son, and the Holy Ghost really achieve the unity that Christ Himself willed for them, there is no other problem in the world that will not then be set on the path of solution.

Jesus prayed the Father "that they may be one, as we are" (John 17:11). The pattern of the unity of the Church as willed by Christ, then, is that of the Holy Trinity itself. Can one conceive of any greater or truer unity than that? Let us all then reflect on how far short of this pattern we have fallen. And if we are nowhere near the absolute unity of the triune God, let us, in all penitence and contrition, assume full responsibility for the evils of the world.

IF YOU WERE ASKED

THE fifth verse of the third chapter of the First Book of Kings states, "At Gibeon the Lord appeared to Solomon in a dream by night; and God said, 'Ask what I shall give you.'"

If God were this week to appear in a dream to each member of The American Lutheran Church and were to say, "Ask what I shall give you," the answers would reveal the character of The ALC far better than I could describe it.

Some might ask for rapid growth in membership. In a Christian church, whose Lord died that all men might be saved and come to a knowledge of the truth (I Tim. 2:4), no one dare dismiss the fact of numbers with contempt. But concern with numbers is a monomania in our nation that can easily invade the Church. And if this takes possession of the Church, the hunger for prestige and rank becomes a consuming fire. Growth, yes; but let totals be a footnote in our thinking.

Some might ask for a church that would be free from criticism; in the parish, in the conferences, in the districts, and in the Church. No one likes to be criticized, and least of all the very people who love to exercise it. But without criticism, how can the proverb, "Iron sharpens iron," be exercised?

Freedom from backbiting and false witness, yes; but God save us from the day when there may not be honest disagreement, and the critical evaluation that the New Testament calls "speaking the truth in love" (Eph. 4:15).

Some might ask for a lively increase in benevolence giving. And who could do other than thank God for a church thus minded?

I have never forgotten a sister congregation outside the Lutheran family in the city wherein I began my ministry. Its budget at that time was $100,000 per year. Of this amount $50,000 was devoted to the benevolence program of the Church. What a commendable objective: that the missionary outreach should equal the investment within the parish!

For The ALC to have many congregations that might espouse this objective would be a source of joy and encouragement to thousands and a means of blessing to myriads of people. But long years ago God's people were reminded: "If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing" (I Cor. 13:3).

I would covet for The ALC that she may have etched in her character the attitude confessed in the Preamble to her constitution: "In confident reliance upon the Holy Spirit by whom we are drawn to God and one another; . . . we . . . proclaim in word and deed, on this continent and throughout the world, the Gospel of forgiveness and life everlasting through Jesus Christ our Lord."

In confident reliance upon the Holy Spirit.

Whether it be as individuals or as a Church, we will not appeal to character, good name, or achievements; salvation is by grace, and our sense of security is in the Spirit, who witnesses with our spirit that we are the children of God (Rom. 8:16). In this dependence our reasoning about the primary vocation in life might be as outlined in a release from the Presbyterian Division of Evangelism:

"*God is my predecessor.* He is always there before me. What He has begun in me responds to what He is about to begin in another. This is God's work before it is mine.

"*Christ is my teammate.* I am not on a 'lone eagle' venture. My Lord did say, 'Go, make disciples'; but He also said, 'Lo, I am with you always.'

"*As a Christian, my power is of God.* Actually, He lives in me by His Holy Spirit. He is my life. I can count on Him to guide, to encourage, to teach, to bring triumph from failure."

We proclaim in word and deed.

The Gospel must always be proclaimed, but proclamation must be vindicated by deed: "Faith apart from works is dead" (James 2:26b).

The individual believer and the Church find it relatively easy to proclaim in word. It's the deed that so easily escapes us. If our walk is in dependence on the Spirit, He will continually recall us to the deed: in personal, racial, and business relations alike—completing in us the good work which He began (Phil. 1:6).

On this continent and throughout the world.

The North American continent has become the home of a mobile population that reminds one of nomadic desert tribes moving from waterhole to waterhole. Therefore, how much greater the responsibility to proclaim the Gospel in "Jerusalem and Judea." But no measure of home responsibility can excuse us from keeping our eyes on the horizon. He who lived within the confines of Palestinian geography carried a heart whose compassion flowed to the uttermost parts of the earth. This concern of our Lord must be a controlling concern in the life of The American Lutheran Church.

Likely, God will not be appearing in a dream to exhort members of The ALC to "ask what I shall give you." But we know that it is His good pleasure that you pray for your Church.—FREDRIK A. SCHIOTZ

Introducing the Family

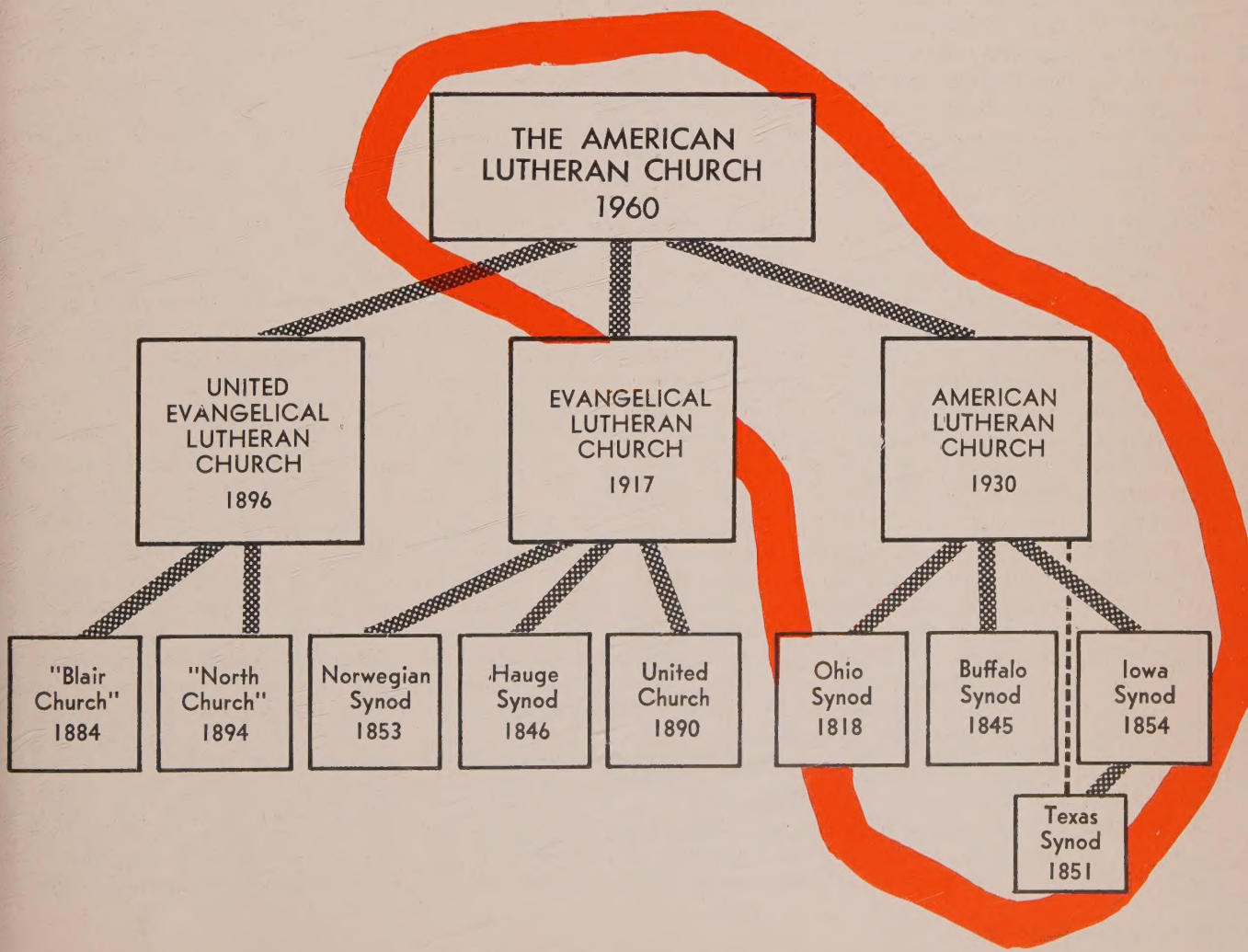
By WILFRED BOCKELMAN

Looking at family pictures, reviewing family trees, and talking about past family events can be fun—for those in the family. It can also be dull—for the new in-laws, who don't know Uncle George from Uncle Henry and couldn't care less.

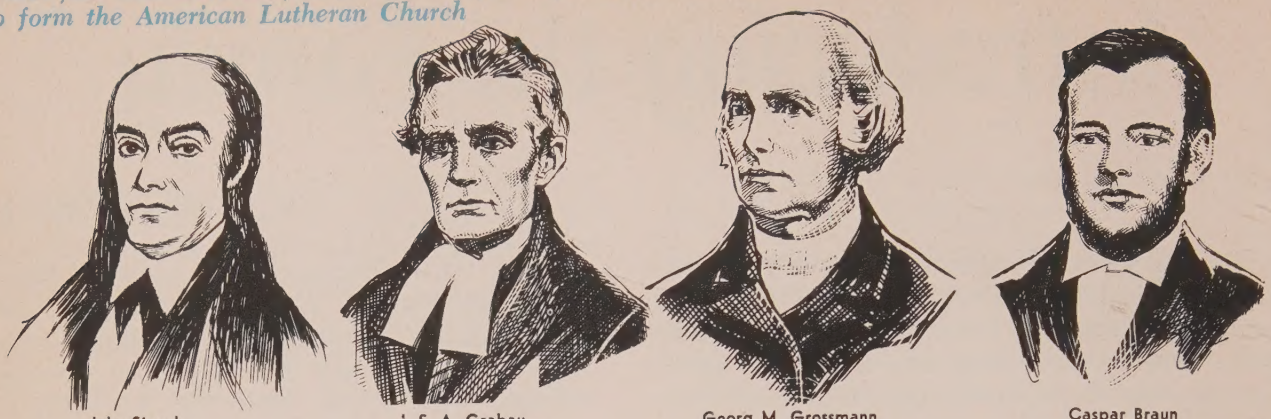
But they do learn to care, for though in-laws, they are nevertheless in the family now. In the course of time the "in-law" is dropped. The husband's Uncle George becomes Uncle George to the wife, too. And for the children there will never have been a time when he wasn't *Uncle* George.

Since the merger that resulted in the formation of The American Lutheran Church last April has often been likened to a marriage, there comes now a similar period of getting acquainted with the family—as well as a similar period of embarrassment. There will be that blank stare—a dead give-away that you didn't recognize the name of one of your new ecclesiastical in-laws. And he may have been a mighty important figure, too! In due time you will become better acquainted with him, and when your children grow up, they will readily speak of him as one of the great men of *our* church.

What are the distinctive characteristics of these merging churches? For that matter, can it really be said that a church body has certain distinctive characteristics that it has developed through the years, that are quite different from the characteristics of other bodies, and that it passes on to the new church? Are the members



These four men were the first presidents of the synods that merged in 1930 to form the American Lutheran Church



John Stauch
Ohio Synod

J. S. A. Grabau
Buffalo Synod

Georg M. Grossmann
Iowa Synod

Caspar Braun
Texas Synod

themselves really aware of what the character of their church is supposed to be?

For instance, the ALC is supposed to be the "German" church. And yet, it would be interesting to know how large a percentage of the members of the ALC have never spoken a word of German.

The ALC is supposed to be the church that has emphasized centralized organizational structure; but how many of its members know this, or know what the organizational structure of other churches has been —or for that matter, think that it is important?

The ALC is supposed to be the least pietistic of the three merging churches. Again, how many of its members know this, or even have a clear opinion of what "pietism" is?

To speak of the ALC as a doctrinally conservative church may be taken as an affront by other Lutheran bodies. Don't they all claim to be doctrinally conservative? Moreover, how well versed are the rank and file of the members on the doctrinal stand of their church, particularly as over against the doctrinal stand of other bodies?

German Background

It's true, as stated, that the ALC is of German background, and this background has helped form its character, which it now contributes to the new Church. The names that stand high in its history are German names: Loehe, Stauch, Grabau, Grossmann, Spittler, Braun, Reu, Lenski, Hein, Poppen, Schuh. Until its very end the ALC published a German church paper, though in recent years its circulation had gone down to scarcely 2,500.

As a matter of fact, the ALC, which united last April with the ELC and the UELC, was itself the result of a merger (1930) of four synods, all of which were of German background. Actually, only three bodies participated directly in the merger negotiations: the Evangelical Lutheran Joint Synod of Ohio, founded in 1818; the Buffalo Synod, formed in 1845; and the Evangelical Lutheran Synod of Iowa, organized in 1854.

The fourth synod was the First Evangelical Lutheran Synod in Texas, which was established in 1851. Prior to the merger in 1930 the Texas Synod established a close relationship with the Iowa Synod.

The very fact that the names of all of these synods contain a geographic location ought to go a long way in explaining why we had so many Lutheran synods in this country in the first place. It's really quite logical and easy to understand. Immigrants came from the various countries of Europe and settled in tightly-knit groups in the United States. They formed congregations, and congregations in a given locality joined together to form synods.

Difficulties in travel and communication kept the synods from immediately merging with synods in other localities. However, sooner or later this merging of synods was bound to come, and when it came, it was also bound to come first among those of similar nationalistic backgrounds.

Since the four synods that formed the ALC in 1930 were all of German background, it was only normal for them to have a common kinship and be drawn toward each other. It was also normal that it should take another 30 years before these churches became sufficiently acquainted with synods of Norwegian and Danish background to merge with them in The American Lutheran Church in 1960.

The fact is that during this 30-year period there was a natural medium through which this acquaintanceship developed, for back in 1930 another organization was formed, known as the American Lutheran Conference. The three churches that merged to form The ALC last April were members of this conference, as were also two other bodies, the Augustana Lutheran Church and the Lutheran Free Church.

This conference was mainly a study and consultative group in which the churches discussed theological and social issues. It never had a paid staff except from 1938 to 1945 when through its Student Service Commission it conducted work among Lutheran students on college campuses. In 1945 it turned this work over to the National Lutheran Council. (Incidentally, the executive secretary of the Student Service Commission, the only full-time staff member the conference ever had, was Dr. Fredrik A. Schiotz, now president of The ALC.)

Another important contribution of the American Lutheran Conference was made by its Commission on Social Relations. It not only produced some excellent statements on social issues that are still highly regarded in Protestant circles, but also served as a means for Lutherans of different synods and national backgrounds to establish confidence in each other in an area that was highly controversial, namely the field of social action.

In 1954 the conference died a

Dr. C. C. Hein was elected president of the ALC when it was organized in 1930.

Dr. Henry F. Schuh was president of the ALC when it merged to help form The ALC in 1960.

The ALC brings into the merger of the larger church:

2,080 CONGREGATIONS
in 34 states, the District of Columbia, and five Canadian provinces

2,237 ORDAINED PASTORS

1,034,377 BAPTIZED MEMBERS

682,278 CONFIRMED MEMBERS

4 COLLEGES
Capital University, Columbus, Ohio
Wartburg College, Waverly, Iowa
Texas Lutheran College, Seguin, Texas
Luther College, Regina, Sask., Canada

2 SEMINARIES
Evangelical Lutheran Theological Seminary, Columbus, Ohio
Wartburg Seminary, Dubuque, Iowa

3 FOREIGN MISSION FIELDS
Ethiopia, India, and New Guinea

somewhat natural death—on Luther's birthday. It had fulfilled its purpose. Lutherans from German, Norwegian, Danish, and Swedish backgrounds had gotten better acquainted with each other. It is doubtful that The ALC would have been formed last April, had it not been for the American Lutheran Conference.

Doctrinally Conservative

However, in Lutheranism merely to have become acquainted and to have learned to understand and appreciate each other's cultural and linguistic backgrounds is not sufficient for a merger of synods, though it can hardly be denied that these are factors. The Augsburg Confession, one of the chief creedal documents of the Lutheran Church throughout the world, says, "To the true unity of the church it is sufficient to agree concerning the doctrine of the Gospel and the administration of the Sacraments."

Before Lutheran churches can merge, therefore, they must at least ask each other whether they agree "concerning the doctrine of the Gospel and the administration of the Sacraments." Lutheranism has distinguished rather carefully between two words: unity and union. Traditionally, unity always comes before union. That is why before every merger there is always a period of doctrinal discussions to discover if the merging bodies actually do agree. If they do, then and then only is it possible for them to have an organizational union.

It is during these periods of doctrinal discussion that the theological character of a church body becomes most obvious. It is difficult, if not impossible—as well as unfair—to describe Lutheran bodies as having different degrees of conservatism and liberalism. In fact, it is doubtful if the words can be applied to Lutherans at all—certainly not to the same degree that they apply to some other Protestant bodies.

All Lutheran synods accept the cardinal doctrines of the Christian faith: the divinity of Christ, salvation through grace alone, the Bible as the Word of God, though on this last point there is some difference of opinion as to how God inspired the writing of the Bible to cause it to be His Word.

The former ALC has been characterized as having great regard for "objective truth," but even to state this raises the unfortunate and unfair question, "Don't other Lutheran bodies emphasize objective truth, too?" And the answer must be yes.

The two men usually recognized as the leading figures in the seminaries of the Joint Synod of Ohio and the Iowa Synod as well as in the first decade of the ALC were Dr. R. C. H. Lenski and Dr. Michael Reu. Both of them were exegetes and professors of dogmatics. It is understandable, therefore, that there was strong emphasis on classical, theological training.

Furthermore, the former Joint Synod of Ohio was involved in a "predestination controversy," in which the chief question was to what degree man plays a part in his salvation. Granted that God is the originator of his salvation, may not man also take some credit for it, because he, after all, had to do the accepting? The outcome of the controversy was a solid re-emphasis of the fact that salvation is entirely the work of God.

It is normal, therefore, for the ALC to have shied away from other Protestant bodies that had a tendency toward activism on the part of man. Although in more recent years the ALC has become known for a strong department of social action, it is probably accurate to say that the church's emphasis on "objective theological truth" kept the social action department strongly oriented in conservative Lutheran doctrine.

Organizationally Thorough

Two factors helped give the ALC its organizational character: The times seemed to demand emphasis on organization, and the leaders had special administrative and organizational skills.

The practical problems of merging three synods and their educational institutions and other holdings were in themselves tasks that called for keen administration and effective organization. Added to this was the fact that the merger occurred less than a year after the stock market crash in 1929. The economic chaos of the country had its effect upon the church, whose expanding program in missions and education was, at least in a material way, related to the economy of the country. In contrast, the ELC, which was formed as a result of a merger in 1917, had a 12-year head start in clearing away its merger problems and was, therefore, better able to take the depression in stride.

Furthermore, the period from 1930 to 1960 was one of rapid expansion of the church on all its fronts. New boards were added, new programs undertaken. This necessitated setting up rules and regulations for the boards and means of inter-relating the

(Continued on page 27)

NATIONAL

Merger of Four Protestant Bodies Proposed

Three thousand U.S. church men and women went to San Francisco last month for the country's most outstanding Protestant meeting, the triennial assembly of the National Council of Churches. Two of them walked away with the headlines. They were Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the USA, and the Rt. Rev. James A. Pike, Episcopal bishop of California.

Almost ironically, Dr. Blake really had no major part on the program of the assembly, and the event that made the major news for the first few days happened quite apart from the NCC meeting itself. But for the next 10 years it will be difficult to speak intelligently about Protestant unity in the United States without referring to the "Blake sermon" or the "Blake-Pike proposal."

Dr. Blake had been invited to preach at Grace Episcopal Cathedral in San Francisco on Sunday morning, Dec. 4. Although several hundred people who were in town for the NCC assembly, which was to begin that evening in the Civic Auditorium, were present for the service, it was not a part of the NCC meeting.

Bishop James A. Pike (left) and Dr. Eugene Carson Blake suggested a proposal in San Francisco last month that would eventually bring more than 18 million Protestants in the United States into one church body.—photograph by RNS

Four Bodies Invited

In his sermon, the theme of which was, "A Proposal Toward the Reunion of Christ's Church," Dr. Blake called for a union of four church bodies: the United Presbyterian Church in the USA, the Protestant Episcopal Church of America, the Methodist Church, and the United Church of Christ. He suggested that the first two of these bodies issue a joint invitation to the other two to join in the union.

The Blake sermon received an immediate and enthusiastic and public second from Bishop Pike, who described it as the "most sound and inspiring proposal for unity of the church in this country which has ever been made in its history."

Both men were careful to point out that they spoke as individuals and could not speak officially for their church bodies. They both expressed the hope, however, that their churches would take official action. Even at best it would be about 10 years before such a union could be realized, Dr. Blake said.

"The reunited church must accept the principle of continuing reformation under the Word of God by the guidance of the Holy Spirit," Dr. Blake said. "The Reformation churches have traditionally found their authority for faith and life in the Scriptures alone. . . . But it is now clear in ecumenical conversations that Protestants generally have come to recognize the right place of tradition, just as Catholics have generally become aware of the rightness of judging all tradition by the Scriptures as interpreted to the Church by the Holy Spirit."

No Compromise Necessary

Bishop Pike said that the proposed union would have to be and could be carried out within the canons of the Episcopal Church as well as the rules and regulations of the other churches involved.

When asked by a LUTHERAN STANDARD reporter how he would conceive of a Lutheran body participating in such a union inasmuch as Lutheran tradition demands that there be doctrinal agreement before there is joint fellowship and union, Bishop Pike answered, "I know of no doctrinal difference between the Episcopal and the Lutheran churches unless it be on the matter of the episcopate." And he suggested that on that matter the Episcopal canons were more flexible than most people realized.

Reaction to the Blake-Pike proposal was varied. Most denominational leaders agreed that it should be given careful consideration. Asked by a reporter whether the way in which the proposal was made helped or hurt the cause both of church union and the NCC, Methodist Bishop John Wesley Lord of Washington, D. C., said that many people would probably wrongly associate the proposal with the National Council. At the same time, he said, the dramatic way in which Dr. Blake with the "friendly connivance of Bishop Pike" made the proposal was probably just the attention it needed to have to accomplish anything.

Probably the coolest response came from Bishop Gerald Kennedy, president of the Methodist Council of Bishops. Expressing certainty that the proposal would be studied with keen interest, Bishop Kennedy went on to say however, "There is nothing specific enough in the proposal . . . to suggest a new approach to the problem or the possibility of the elimination of difficulties involved, which is

to say that at the present time we are exactly where we have always been."

"Nothing New"

Bishop Kennedy also pointed out that there are a large number of churchmen who are committed to closer cooperation but are not at all enthusiastic about organic union that would make a Protestant church top-heavy with administration and machinery.

"Certainly we believe in the value of the variety of our tradition, while at the same time we want to consider carefully every proposal leading to increasing Christian cooperation," Bishop Kennedy said.

Asked whether the Council of Bishops would consider the Blake idea, Bishop Kennedy said, "I don't think he has proposed anything. There is nothing new here."

Augustana Editor Resigns

Dr. E. E. Ryden has resigned as editor of the *Lutheran Companion*, a position he has held for the past 27 years. Named as his successor was Paul E. Gustafson, 45, religion editor of the Milwaukee *Sentinel* for the past 10 years.

The *Lutheran Companion* is the weekly publication of the 600,000-member Augustana Lutheran Church and is published by the Augustana Book Concern in Rock Island, Ill.

Dr. Ryden offered his resignation four years ago when he reached the retirement age of 70. However, the executive council of the church and the board of directors of the publishing house prevailed upon him to continue as editor through the centennial year of the church, which ended Dec. 31, 1960. During his editorship the circulation went from 10,000 to 96,000.

The retiring editor was also well-known as one of the outstanding hymnologists of the century. In 1945 he was named secretary of the Joint Hymnal Commission of eight Lutheran bodies which in 1958 published the *Service Book and Hymnal* of the Lutheran Churches in America. He is the author of five hymns in the new hymnal.

His latest book, *Christian Hymnody*, published last year, has already sold more than 5,000 copies, and a second edition of 5,000 is now being printed.

In announcing the appointment of Mr. Gustafson as the new editor, Dr. Reuben K. Youngdahl, chairman of the board of directors of the Augustana Book Concern, said that "in view of the shortage of parish pastors and in keeping with the trend within the church to use laymen in positions that do not require ordained ministers, it was decided to call an experienced journalist to this post."

EDITOR RYDEN
He knows his hymns

Industrialist to Head NCC

A layman who reads his New Testament in Greek and was described by his pastor as "the most Biblically literate layman I have ever known," was elected as the first lay president of the National Council of Churches at its recent triennial assembly in San Francisco.

He is J. Irwin Miller of Columbus, Ind., a member of the Disciples of Christ and a multi-millionaire industrialist.

His election, said the clergyman who nominated him, comes at a time when the role of the layman in American church life is gaining new importance.

A lean six feet two inches, the 51-year-old new president is chairman of the board of Cummins Engine Co., Columbus, Ind., and of the Union Starch and Refining Co., Granite City, Ill.

He serves on the boards of the American Telephone and Telegraph Co.; Purity Stores, a 105-store chain of super-markets in California, and other corporations.

A liberal Republican, he spoke out against the "right to work" law passed by the Indiana legislature in 1957. "I wouldn't know how to run a company without a strong union," he says. "The unions are management's mirror. They tell you things your own people won't admit."

He is a layman who believes that churches should speak out on controversial social and economic issues. When an unofficial laymen's group led by oilman J. Howard Pew sought to gain the right to censor the National Council's pronouncements as a price of its support, Mr. Miller fought the proposal in the council's General Board—and won.

Mr. Miller uses his wealth "to change things for the better," which he regards as every man's chief duty. According to *Fortune* magazine, 30 per cent of the income of the family fortune—estimated at 75 million dollars—goes to charity.

The National Council, which Mr. Miller will serve as president for the next three years, is the nation's largest religious organization. It is the cooperative agency of 33 Protestant and Eastern Orthodox denominations with about 40 million members. The American Lutheran Church is not a member. However, the Divisions of Home Missions, World Missions, and Education work closely with comparable divisions within the NCC.

Future issues of THE LUTHERAN STANDARD will bring excerpts of some of the addresses given in San Francisco.

PRESIDENT MILLER
He knows his Greek

WASHINGTON OBSERVER

by Lambert Brose

PREDICTIONS FOR THE YEAR 1961

The editor would like—as a starter from THE LUTHERAN STANDARD's Washington columnist—a Potomac's-eye preview of 1961. Political, economic, and otherwise.

Why not? If Drew Pearson, David Lawrence, and the boys down at the Press Club can take a crack at it, why not I?

Kidding aside, no mere human, obviously, can predict the future. However, a Christian certainly has the responsibility to study what the political and economic climate during the coming year might be, so that he may plan his business and personal affairs as intelligently as possible—to the glory of God.

Here then are brief comments on five predicted developments which, in my opinion, will significantly affect our personal lives—and the life of the Church—during the next 12 months.

(And if you want to be real nasty, you'll paste this forecast in your hat and send it back to me along about next December.)

More Recession

1. *Business to continue in a moderate recession,* at least during the first part of the year. Most economists predict a pickup in 6 to 15 months.

Some of them hedge their forecasts, though, by stating that it's the second six months of a recession—from now until late spring or early summer—which really will tell whether the decline will be moderate or severe.

And Unemployment

2. *Unemployment to remain high,* probably hitting between 4½ to 6 million sometime during the first part of the year.

The problem? Three reasons are these: We have the capacity to make more things than U. S. consumers can or are willing to buy right now. That's showing up in steel plants working less than 50% of capacity; Texas oil wells producing only eight or nine days a month; huge farm surpluses.

Moreover, despite improvement in our export business this past year, Japan, Germany, Hong Kong, and other areas can produce and sell goods much more cheaply around the world than we can—primarily because of lower labor costs.

Then—there's automation. It's generally believed that automation eventually makes more jobs than it does away with. But during this period of considerable adjustment it's causing unemployment.

Some seasonal improvement is expected in the job picture later this year. But even after sales and profits improve, high unemployment will undoubtedly remain a nagging national trouble spot.

No World War

3. *No World War III this year.* It would be ridiculous, of course, to state absolutely that World War III will not break out during 1961. However, we'll go along with the "experts" who say that it isn't likely.

Both Russia and we have enough weapons to destroy each other. It's true that a nuclear holocaust could always be triggered by a madman. But neither the godless Khrushchev, nor our own leaders, certainly, would want to start a war of total destruction deliberately. Of that we're convinced. (Concerning Red China's attitude in this matter, more in a future column.)

However, "little" wars—such as we now have in Algeria, The Congo, and Latin America—will continue. At any rate, our government believes that the best preparation for peace is to be so strong militarily that no one dare attack us.

The Space Race

4. *Russia first to orbit a man in space.* Our country has put up many more satellites than have the Russians. However, the Soviet "space ships" have surpassed ours in size.

The problem is getting them back to earth. The Russians announced a successful recovery of one a number of months ago. But they also announced that they had failed to recover their 5-ton "Noah's Ark" sent into orbit last month.

Nevertheless, most U. S. scientists who are experts in this area reportedly believe that the Soviets are on the verge of orbiting a man around the earth. We have a hunch that they'll beat us to it.

Some Americans take a "so what" attitude toward this prospect. I myself am convinced that our nation's space program is of crucial importance. Every time the Soviets announce another first, we're told that Communist agents flood the uncommitted nations of Asia, Africa, and Latin America with a tremendous propaganda barrage. "Look," they point out, "only 30 years ago we were one of the most backward nations in the western world. Now we become the leader in this fantastic race into space. Why? Because of our Communistic way of life, of course. You, too, could make sensational progress if you adopted the principles of Communism."

And anyone who thinks that this does not impress these relatively unsophisticated masses—or that it isn't important in the conduct of our foreign affairs—or that it isn't of special significance in the foreign mission work of the Christian Church—is simply not being realistic, in our opinion.

We predict that our government will make prodigious efforts to surpass the Russians in space. And that some day—perhaps by 1965—we'll do it.

Kennedy's Policies

5. *Kennedy's policies to be more conservative than his campaign speeches indicated.* For three reasons:

The conservatism of his father; heredity plays an important role in every man's life.

The continuing coalition in Congress between Republicans and the conservative Southern Democrats.

The extreme closeness of the election.

On that political note—cheerful or depressing, depending on one's political leanings—we close this first installment of our forecast for 1961 (hoping to complete it next month with a few predictions that are slightly more encouraging, realizing that only our Heavenly Father really knows what will happen this year).

INTERNATIONAL

African Leaders Speak on Race

A conference of South African churchmen has adopted a series of revolutionary declarations considered likely to shake South African thought on racial segregation. Rejecting "all unjust discrimination on racial grounds," the conference of 87 white and Negro churchmen:

- Took issue with the South African government ban on Negroes worshipping in white churches.
- Said there are no Scriptural grounds for prohibiting racially mixed marriages, although certain factors may make such marriages undesirable.
- Assailed the recruiting of migrant labor from neighboring countries for big enterprises.
- Called for action to help the non-white people living "below the breadline."

In other resolutions, the conference protested the banning of non-white people from certain occupations, and demanded that the Bantu people be given the opportunity to live in conformity with human dignity.

Hailing the statement, Dr. Franklin Clark Fry, president of the Lutheran World Federation and chairman of the Central Committee of the World Council of Churches, declared that "this has been one of the greatest moments of my life."

The Dutch Reformed Church issued a separate statement which said it could not accept any but separate development of the non-European peoples as the proper solution of South Africa's racial problem.

With the 24 Negro delegates was novelist Alan Paton, outspoken critic of South Africa's racial segregation policy and author of *Cry, the Beloved Country,* and *Too Late the Phalarope.* Mr. Paton's passport had been seized by the South African government without explanation when he returned to Johannesburg from London to serve as an Anglican delegate to the conference.

A week before the conference, exiled Anglican Bishop Richard Ambrose Reeves of Johannesburg asserted in New York that the United States can best aid troubled Africa "by putting its own house in order." Referring to newspaper stories of violence inside the U.S., the bishop warned that any American who offers aid to the new African nations may be met with the answer: "Physician, heal thyself."

Nigerian Head Confesses Faith

Nigeria's largest newspaper, *The Daily Times,* whose editor is a Muslim, printed a personal confession of Christian faith by Sir Francis A. Ibiam in connection with his installation as Eastern Nigeria's first African governor.

"I accept as the absolute truth," Sir Francis' statement read, "that Jesus Christ is the Son of the living God, and that for my sake he died . . . so that if I believed in him—I do believe in him—I should not go to damnation but live with him for evermore."

The testimony had appeared in a Christian monthly, *African Challenge,* when Sir Francis was named to his new position. At the time of his appointment he was principal of Hope Waddell Institute, a secondary school in Calabar.

Appointment of the Christian leader was seen in Nigerian church circles as a significant demonstration of religious freedom in the nation.

East Germans Asked to Stay

The sharp increase in the number of East Germans seeking refuge in West Germany has motivated the Evangelical Union Church in Communist East Germany to appeal to Christians to stay in East Germany regardless of their afflictions.

The appeal was addressed especially to families, pastors, physicians, and university professors. It pointed out that members of each of these groups have a grave responsibility to remain where they are and should remember that "all men, including the powerful and the powerless, are in God's hands." It also said that church members in West Germany should try to persuade their Soviet Zone countrymen to remain where they are and help them to do so.

Nearly 22,000 East Germans sought refuge in West Germany during November.

The East German Communist press denounced the church's appeal to its members as hypocrisy and "gross intervention in the internal affairs of our State."

A second statement, read to the Union Church's West German member congregations, urged parishes to remain united "in fraternal love" with the East German parishes. The statement also urged West Germans against inducing Soviet Zone Christians to come to West Germany.

THE ALC

Church Executives Installed

The first official act performed in The American Lutheran Church within 12 hours after it became officially operative on Jan. 1, 1961, was the installation of nearly 90 executives and senior staff members in 37 churches throughout the country to serve the new two and one-quarter million member church body.

The three general officers of the church, the president, the vice-president, and the secretary, were officially installed last April at the constituting convention of The ALC.

It was decided that division and department heads, their associates and assistants, the staff of the Augsburg Publishing House, and those assigned to the regional offices should be installed on the first Sunday in January in the churches of which they are members.

In some cases the entire staff of one department or division was installed in one church instead of the various churches to which they belonged.

Installation services were conducted in 18 congregations in the Minneapolis-St. Paul area. Other services of installation were held in 19 churches from Florida to Canada and from Washington, D. C., to Palo Alto, Calif.

Churches in this latter group were either those to which staff members in the regional offices belong or with which they had had a close connection.

700 Expected at Music Clinic

More than 700 church musicians are expected to attend the two-day music clinic to be held Jan. 6 and 7 at Central Lutheran Church, Minneapolis, Minn., at which well-known church musicians will conduct special sessions for organists, junior choir directors, and choral directors.

Instruction for choral directors will be given by Olaf Christiansen, chairman of the music department, St. Olaf College, Northfield, Minn.; Edwin Liemohn, chairman of the music department, Wartburg College, Waverly, Iowa; Leland Sateren, chairman of the music department, Augsburg College, Minneapolis, Minn.; and Daniel Moe, professor of music, University of Denver. Organists will hear Paul Manz, chairman of the music department, Concordia College, St. Paul, Minn., and junior choir directors will meet with Austin Lovelace, minister of music at First Methodist Church, Evanston, Ill.

The clinic, which is offered without charge to church musicians, pastors, and students, is the sixth annual clinic sponsored by the Augsburg Publishing House of Minneapolis, Minn.

Stewardship Meetings Planned

Three regional stewardship conferences have been scheduled for this month by the Stewardship Department of The American Lutheran Church. District presidents and all district stewardship committees are invited.

Bible study and general discussions of the new church's program will highlight the conferences. Three addresses to be given at the conferences are "The Priesthood of Believers," by Dr. Lawrence S. Price; "A Philosophy and Concept for the Department of Stewardship," by Dr. Raymond M. Olson; and "The Mission of the Church," by Dr. Richard W. Solberg of Augustana College, Sioux Falls, S. D.

Various aspects of the church's stewardship program will be presented by members of the staff.

The conference to be held Jan. 16-18 at Columbus, Ohio, will be attended by the stewardship committees of the Eastern, Ohio, Michigan, and Illinois Districts.

From Jan. 23 to 25 committees from the Northern Minnesota, Southeastern Minnesota, Southwestern Minesota, Eastern North Dakota, Western North Dakota, South Dakota, Northern Wisconsin, Southern Wisconsin, and Iowa Districts will meet in Minneapolis.

A meeting will be held in Denver, Jan. 25-27, for the Southern, Central, Rocky Mountain, South Pacific, North Pacific, and Canada Districts.

Jubilee Missions Named

A new Jubilee package mission for each of the 19 districts of The ALC and an English-speaking congregation in Copenhagen, Denmark, are among the 76 missions The ALC expects to establish in 1961. The proposal is "considerably more" than previous work of the three church bodies which united to form the new church, said Dr. Philip S. Dybvig, executive director of the Board of American Missions of The ALC.

By combining the best features of programs from the three uniting bodies, the mission effort of the new church is expected to add 450 congregations during the church's first five years.

The Copenhagen project will follow the pattern of a successful congregation started two years ago at Oslo, Norway. The Oslo church, which was established with the cooperation of Norwegian churchmen, serves Americans and other English-speaking residents of Norway, embassy and military personnel, and visitors such as students, tourists, and traveling businessmen. "Every indication," Dr. Dybvig said, "is that there are more Americans permanently residing in Copenhagen than in Oslo."

Each of the 19 Jubilee congregations to be established in the United States and Canada will be named Atonement Lutheran Church and will be dedicated Nov. 5, 1961. The name was chosen from a list of over 300 submitted by church members and pastors in a name-giving contest. The Rev. Donald I. Olson of Curtiss, Wis., was the first to submit this name.

The Board of American Missions chose 16 of the 19 Jubilee congregations at its first annual meeting early in December. Districts and locations of the congregations selected thus far are:

Eastern: New Dorp, Staten Island, N. Y.

Ohio: Springdale, Cincinnati, Ohio.

Southern: San Antonio, Tex.

S. Pacific: Salt Lake City (Granger), Utah.

North Pacific: Spanaway, Wash.

Rocky Mountain: Missoula, Mont.

S. E. Minn.: East Fridley, St. Paul, Minn.

S. W. Minn.: St. Cloud, Minn.

N. Minn.: Hibbing, Minn.

S. D.: Rapid City, S. D.

N. Wis.: Preble (Green Bay), Wis.

S. Wis.: Tess Corners, Wis.

Ill.: Barrington, Ill.

Iowa: West Des Moines, Iowa.

Central: Boulder, Colo.

Mich.: Franklin Hills (Detroit), Mich.

Retirement Center Approved

The go-ahead signal has been given to plans to develop the Lyngblomsten Retirement Center in St. Paul, Minn., under the Division of Charities of The ALC. The Lyngblomsten Society voted unanimously on Dec. 13 to

Dr. Fredrik A. Schiotz
President
The American Lutheran Church
422 South Fifth Street
Minneapolis 15
Minnesota

It is a pleasure to send greetings to the members of The American Lutheran Church as they begin their first year of work together.

Representing three united denominations and heir to a distinguished tradition of faith and charity, this church can face the future with confidence. With renewed strength its people can press forward in the service of God and neighbor.

Congratulations and best wishes.

Dwight D. Eisenhower

adopt a new constitution which merged the society with congregations of the ELC in the St. Paul area. The institution has thus become a segment-owned corporation of the church. Other congregations of The ALC in the area will be invited to join the corporation also.

The first new facilities at the center, planned for construction in 1961, will accommodate about 100 people. Additional units planned for the future will include various sized apartments and a nursing home unit. Further development will depend on demand for services and the availability of finances.

Eight Norwegian ladies organized the Lyngblomsten Society in 1903. After a few years the group established a home for the aged in St. Paul. This property will now be developed for the retirement center.

Foreign Mission Heads Meet

Approximately 70 Lutheran foreign mission leaders, including mission executives, board members, and missionaries from virtually all synods, attended the 42nd annual meeting of the Lutheran Foreign Missions Conference of North America, held in Chicago, Dec. 12, 13.

The theme of the conference was "The Role of Education in the Life of the Younger Churches." Specialists in the field discussed the roles of primary, secondary, college, and theological education in the life of younger churches.

Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions of the United Lutheran Church in America was re-elected president, and Dr. Theodore P. Fricke, associate director of the Division of World Missions of The American Lutheran Church, was re-elected vice-president.

The ALC Board of World Missions will meet on Jan. 9, 10, at which time prospective missionaries will be interviewed.

Colleges Enroll 12,735

The college and secondary education system of The American Lutheran Church will begin its work with an enrollment of 12,735 students, according to a report issued by Dr. Sidney A. Rand, director of The ALC's Board of College Education.

The report shows that the bulk of students now comes from 15 states including states on both coastlines of the U. S.

Five of the senior colleges are located in the Upper Midwest. Others are in Nebraska, Ohio, Texas, and Washington. In addition, The ALC is helping to establish the new California Lutheran College, scheduled to begin its first academic year next fall at Thousand Oaks, Calif.

The education network also includes two academies and a junior college in Canada, and one academy and one junior college in the United States.

The study showed that no school reported less than 73 per cent of Lutheran students, while one college reported 92 per cent.

Among the Churches

WESTERN

● Emanuel Church, Lodi, Calif. (Pastor E. J. Roleder), relocated in a new area of the city and dedicated the first two units of a five-unit church plan.

● Thirty-eight confirmed Lutherans united recently to form Our Savior's Church in Salem, Ore. The Rev. Donald G. Reese was installed as pastor during the service in which the congregation was organized.

MIDWEST

● Dedicated were a new church and educational unit by Lincoln Park Church, Milwaukee, Wis. (Pastor U. Gamb), and a new annex by Redeemer's Church, Oak Forest, Ill. (Pastor Walter C. Leibfarth). Under construction are an education unit being built by Prince of Peace Church, Milwaukee, Wis. (Pastor Tenner Thompson), a new half-million dollar sanctuary by Bethel Church, St. Clair Shores, Mich. (Pastor Wm. H. Range), and the first unit of a church by Vernon Church, Mukwonago, Wis. (Pastor Cornelius K. Hansen).

OHIO-EASTERN

● Recently dedicated were: (1) the first unit of Resurrection Church, a new mission in Painesville, Ohio. (Pastor Frederick H. Gonnerman); (2) an educational building at St. Paul's Church, Zelienople, Pa. (Pastor G. W. Strobel); and (3) a parsonage by Trinity Church, Marion, Ohio (Pastor Thomas Redfern).

● To help a congregation in a changing community the Board of American Missions of The ALC is providing parish help for one year to Bethlehem Church, The Bronx, N. Y. (Pastor A. Ambrose Netzer). In this pilot project Miss Thema Tollefson served the first six months and Miss Carolyn Keeley is serving the final period.

SOUTH-CENTRAL

● A bequest of $30,000 and a gift of land are making possible the erection of a new education building by St. Peter Church of Bay City, Texas (Pastor Calvin G. Frisch). Both gifts came from members of the congregation.

● The first unit of a new Lutheran Student Center at the University of Texas, Austin, Tex., is scheduled to be completed in May, 1961, according to the Rev. Harold W. Pennington, executive director of the Lutheran Student Foundation. To be served by this ministry are about 500 National Lutheran Council students who are enrolled in the university.

● A regular 15-minute Sunday radio broadcast has been begun by Christ Church, Sedalia, Mo. (Pastor Roger W. Fjeld). The program is called "The Voice of Christ Lutheran."

● Faith Church, Oberlin, Kansas (Pastor Alvin R. Zeilinger), and the

(Continued on page 28)

Light in a Dark Hour

BY ALVIN N. ROGNESS

THE century has been brilliant in scientific discoveries and nightmarish in human hopes. It dawned in shimmering optimism, at midpoint it was shrouded in heavy pessimism, and we enter its seventh decade in dread of a long and terrible night. Despite the spiraling of scientific advance, the anticipations of progress are overshadowed by the mood of crisis. Darkness swirls about us.

But we are children of the light, and even the night shall be light about us.

In a similar dark hour Isaiah spoke these bracing words to his people:

Arise, shine; for your light has come,
and the glory of the Lord has risen upon you.
For behold, darkness shall cover the earth,
and thick darkness the peoples;
but the Lord will arise upon you,
and His glory will be seen upon you.
And nations shall come to your light,
and kings to the brightness of your rising.
Isaiah 60:1-3, RSV

What Isaiah saw in prospect, we see in retrospect. Jesus Christ, Light of light, has come, and we, His redeemed, are sons of light. If darkness covers the earth, so what? We can still walk in the light, for in Him is no darkness at all.

Such reassurance is not a whistling in the dark. It is real, more real than the darkness. Tomorrow is unknown, but His hand holds me and guides me. The earth may drop out from under me, but underneath are the everlasting arms. Sin and hell may assail me, but I rest secure in His encircling forgiveness. Death may strike me down, but on the other side is the resurrection and everlasting life. Darkness may attack in all its fury; the darker the darkness, the more luminous becomes the light! There is no possible way for darkness to overcome me, because the Light is stronger than the dark.

There has never been the promise in Scripture that the light will at last drive out the darkness altogether—not until the Great Day of His Second Coming. Until that day, light wars against the darkness, within a man's soul and within the world's history.

A man can block out the light and live in the dark, and certain periods of history may virtually have lost all traces of light. But the Light is here. Its rays shone through the prophets' promises, it broke into blinding brilliance over Bethlehem's manger and Golgotha's hill, and has continued through the Apostolic witness to encircle the earth these two thousand years. It shines still, "for," according to Goodspeed's translation, "the darkness has never put it out" (John 1:5). With the eye of faith we see it and follow.

For many of us the light may seem no more than a flickering candle. But even a candle can guide a wayfarer through the night. We see but a step at a time. Fears and temptations swirl

about us in an enveloping fog. But Jesus never leaves our side, and we inch our way forward.

For some there may be moments of blinding light. Like a meteor that streaks across the sky, some one moment may give us a swift and searing insight into the grace of God. The moment is gone, but its memory becomes a kind of guarantee of His abiding presence. It may be an hour of high joy, it may be one of torturing grief. Into the moment Christ comes, and life is never the same again.

There is a steadfast beam that circles the darkness as a reaching finger. This is the Lord in His Word and Sacraments. These are the marks of His presence, the means of His grace. These He has given as gifts to His Church. With them her ambassadors are to enlighten the whole world. Through them and in them the Living Lord breaks through the barriers of sin and rebellion to inhabit the hearts and wills and minds of men.

We, then, become sons of light. We are to carry the Light of light to all the world. Christ's coming to earth is evidence that He had no intention of giving up this world to darkness, content to establish only some seraphic kingdom of light high above the planet. He, the Light, penetrated the earth, and He expects His disciples, you and me, to continue this invasion. We are leaven, yeast, surging through every part of this world's life. Its politics and its economics are to be different because Christ intersects and pervades life. Its homes are to be different, its schools, its governments—all life shall have color and hope because He, the Light, has come.

Of course, there is darkness, thick darkness. The radical evil stemming from Satan, the world, and our own rebellious wills has not laid down its arms. Every generation of men faces anew the need for battle. We do not ride easily into bliss in the chariots of the saints, nor on the religion of our fathers. We must win our own spurs. We face in each generation the same elemental choice that confronted Joshua's people, "Choose ye this day whom ye will serve."

Despite the faith of our fathers, if we let God go, we of the twentieth century are by inclination and appetite just as brutish as the pagan Hun of ancient times. The appalling plight of man is that he may lose religiously in one generation every spiritual gift treasured by his devout forbears. When men desert the light, darkness rolls in like the tide. In matters of science, each generation builds upon the achievements of its predecessor. Not so in the faith; the sons must make their own journey to God.

At first thought the necessity of a fresh start for each generation and each man seems most discouraging. Of course, there is an accumulation of fruits of faith, such as ideals of social welfare and human rights, which become a heritage of a people. These fruits, however, become empty forms almost overnight if in each generation they are not made alive anew by the recurring coming of the Great Light. It is equally true that these ideals and precepts, gone dead by neglect in one generation, may be reawakened to almost full vigor by the vital Christian faith of the next generation.

This is our hope! One man, on whom the light of the Gospel is allowed full play, may revolutionize a community. A few people, wholly consecrated to the Lord, may alter the course of an age. For, working through such people is a power infinitely greater than the cunning of man. These people become channels for the flow of God's power; and that power, finding even a few passageways, can do exceeding abundantly above that which we dare ask or think.

If we are to pin our hopes anywhere in this dark century, it will have to be here, in the expectancy of what God can do for us and through us. If we are to wait for some slow, imperceptible evolutionary process to make us wiser and better men, it will be too late. We need something now, something that can work with revolutionary swiftness, something that can shake off the fearful heritage of modern barbarism and almost instantly lift us to new heights. Just this has been the claim of the Gospel of Christ. It can bring life out of death, light out of darkness. It can pivot men around from selfishness, greed, and hatred to compassion, mercy, and love; and it can do it fast.

The coming of Jesus in the hearts of men has done this, over and over again, down through the centuries. These people, on whom the Light has shined, have had a most decisive effect on the darkness about them.

The Christian message has for centuries been the miracle of the little. And who knows where, in this grim moment in history, the miracles are occurring. The course of history may even now be in radical change from some quiet and unsuspecting source—where the Light has shined, and a man or men are reborn to the Kingdom of Light.

However dark the darkness, the Light has shined on us. And we are to arise and to shine!

Doctor Rogness is the president of Luther Theological Seminary, St. Paul, Minnesota.

THE GOSPEL AND MAN

• *The Gospel must be addressed to the individual man who stands in need of salvation . . . to the group whose need is deliverance from the powers of this age . . . to the nation seeking its way in God's world . . . to every area of life until it is brought into obedience to Jesus Christ.*

God is at work. Evangelism is happening. Men are being met by Jesus Christ and set at peace. His disciples proclaim the deeds of God wrought for the salvation of men. They claim the world for Jesus Christ. They live by the power of the Holy Spirit, sustained by the certain hope that God's Kingdom will come in finality and fullness. To speak of evangelism is to speak of the impact of these facts on the minds and hearts of men.

An understanding of these facts will not be a compulsion to evangelize. This can come only as life speaks to life. Only the Holy Spirit, Creator, can bring men to respond by faith and witness to what God has done for them in Jesus Christ. Peter denied his Lord but the Lord restored him with forgiveness, and by that forgiveness, renewed day by day, Peter lived. So does every Christian. And so arises, also, for every Christian the compulsion to spread the Gospel—the news of the wonderful mercy of God.

The New Situation in Christ

The Gospel is within a small compass the story of God's redeeming work. It is God's chosen way to establish His triumphant rule over mankind. Gospel and man are meant for each other. They belong together. The Gospel of God's Kingdom is necessarily a Gospel for the nations.

The Gospel came in Christ at a point of time. It is made a contemporary and universal event in the life of the world in each generation through the life and mission of the Church.

How is the Gospel proclaimed? God does not speak to man in the anonymity of categories, whether social, political, or religious. When the Gospel is proclaimed, man is called by his name and stands before God as the person he truly is. In other words, when the Gospel is addressed whether to a Muslim or a Christian or a Communist or any other category of man, it cuts through both what he pretends to be and what he imagines he is. It speaks to his true condition.

This world is God's world. He made it and, in spite of sin, it still belongs to Him. It is a world in which it is impossible for man to be neutral towards God. Indeed, the world is already a redeemed world so that whether men discern their true condition or not, and even if they deny it, they are still the heirs of God's redemption. The Gospel bids them claim their inheritance in Christ.

That is precisely what evangelism is. It is the decisive confrontation of men with the Gospel in Jesus Christ to the end that they may believe in Him and believing find salvation in His service.

How does man listen or answer when he is confronted with the Gospel? He does so with his conscience (Romans 2). Conscience is the result of man's inner awareness of the tension caused by two facts: his creation in God's image and his rebellion against God.

On the one hand, the fact of conscience makes clear that man is never autonomous, but that he is always under judgment in a court from which there is no appeal.

On the other hand, the fact of conscience is involved in man's substitution of his own "imaginations" for the truth of God. Man's imagination rather than God become the authority to which he submits. The fundamental necessity which the Gospel proclaims and calls for is the replacement of all other authority over man's conscience by the sole authority of Jesus Christ.

The Language of Communication

Faithful evangelism requires a careful consideration about methods of communication. Communication is between persons. It is not from one to the other. It is mutual, and thus the language used must have meaning for both. Too much evangelism is in language and thought forms which are incomprehensible to the man in need of Christ's salvation but who is outside the influence of the Church.

In evangelism, communication is not essentially teaching about a body of knowledge. It is rather

he communication of a joy received. It is a sharing of rather than a talking about; it is a witnessing to and a pointing at rather than an argument for.

An important element in any consideration of the anguage of communication is the place of symbols and art. Today's material culture is rapidly being saturated and formed by the impact of electronically diffused pictures, sound, and print. For the Christian faith, which has lived in previous cultures by witness to the incarnation through image, gesture, song, and group ritual, this newly emerging electronic culture offers a seedbed. Evangelism needs to be conceived against the background of new communication techniques that are rapidly unifying the modes of thought and symbolic satisfactions of people in both East and West.

Another consideration in this connection is the communication value of the rites of the Church themselves. Baptism, marriage, and funerals are significant occasions in which many non-Christians are often present. Ordinary Sunday worship and the celebration of the Lord's Supper also do not take place without their reference to the witness of the Gospel in the midst of unbelief. In the celebration of these rites of the Church, therefore, care must be taken to make them as public as possible in their meaning.

The Obedience of the Churches

As one looks at the obedience of the churches to their ministry of witness in the light of these reflections, one often sees a great difference between the Biblical picture of the drama of salvation as it is known in Jesus Christ and the way it is witnessed to by the churches. The churches need to be humble about what they have done in evangelism.

In some parts of the West today the churches are "successful" in their evangelistic work as this is measured by a "return to religion." Nevertheless, it is dangerous to interpret this present religious enthusiasm as evidence of the health and profundity of their evangelistic work. This "return to religion" may only mean that God is giving the Church a new opportunity to make His word known and His presence felt. Only as the churches believe that they exist primarily to be used by God for the extending of His saving and reconciling work can they prevent their programs of church expansion from being merely expansive.

In other parts of the West today the work of the churches seems to be an ebbing tide. The evangelist has to learn, in these circumstances, to keep watch through the night, even though the night seems long and the hours go by on leaden feet. Faithfulness is a problem both in the midst of success as well as in the midst of defeat.

It is also a problem in the midst of bewilderment. That is the situation in the countries of Asia with their resurgent religions, and the countries of Africa with their messianic movements. Christians, so often, seem powerless in the face of the self-confidence of these religions and movements to proclaim their Master with conviction, even though they may know that this self-confidence is itself a sign of estrangement from God.

Great Changes in the Making

Consideration of these issues, however, is of little avail if they are faced out of relation to the social and political realities of the world into which the Gospel must be taken. Christ, as the Lord and Savior of the world, deals with human situations in every historical moment. Therefore, the task of the evangelizing Church is to follow the Master, to keep pace with Him, to find the dimension in which the Gospel can be made incarnate in human history.

Perhaps the most important fact about the world today is that it is in a period of great social and technical change. There are new movements and nationalisms aimed at recognizing the dignity and equality of all men. The demand is everywhere made that the Church be not identified with any particular class or group in society, that it never become part of the social security of men, but that it work for the restoration of all men to their full worth.

The development of a technical society means not only a change in social structure. It also means a change in the spirit of man. It opens up for him the hope of a better life in which there shall be plenty for all. But it also brings with it anxiety about the future, inability to make decisions because of a sense of being dominated by the mass, and loneliness in the midst of impersonal collectivisms.

The call, therefore, to the churches is that they seek to fulfill the task of evangelism in its widest dimensions. The Gospel must be addressed to the individual man who stands in need of salvation. The Gospel must be addressed to the group whose need is deliverance from the powers of this age. The Gospel must be addressed to the nation seeking its way in God's world. The Gospel must be addressed to every area of life until it is brought into obedience to Jesus Christ.

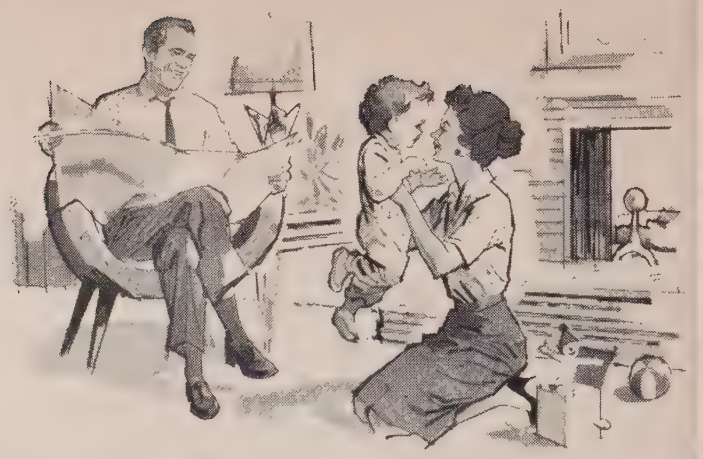
Across every frontier of unbelief the message of the Cross must be taken; to a world being re-created in Christ the Gospel in its fullness must be proclaimed. To all men must be addressed the call that in discipleship to Jesus Christ they take their share in God's redeeming purpose, a calling by which they recover their destiny as sons of God and heirs of His Kingdom.

———

This article is culled from Chapter I of "A Theological Reflection on Evangelism," a document submitted to the Central Committee of the World Council of Churches by its subcommittee on evangelism.

When you know

you must provide...



Brotherhood Provider Life Insurance gives you:

$10,000 of family security for only 50¢ a day*

Because you are a Lutheran, you can own Brotherhood Provider Life Insurance and at remarkably favorable rates. With it, comes peace of mind from having provided for your family's future. Family protection, education, investment, retirement income—*all* are possible with our Brotherhood Provider Plan. Look at these big advantages: *(Based on age 25. Slightly higher as you grow older.)

- $10,000 of permanent, dividend-paying life insurance.
- If you die at 65, your family actually gets $16,000, yet you have invested only $7,208.
- If you retire at 65, you can get $12,059 cash.
- If you are totally disabled before 60, we pay all future premiums.

All this and more for an investment of just $180.2¢ year . . . about 50¢ a day. You would pay more than t for lunch.

Right now, think about your family—your children, y wife—those who look up to you, *depend* on you. It's reass ing to know you can turn to our Lutheran Brotherh Provider *when you know you must provide.*

Call your Lutheran Brotherhood representative for details. Join the thousands of Lutherans who enjoy secur and peace of mind in the bond of Lutheran Brotherho

**Based on current dividend rate, which is not guaranteed. Actual amo may be more or less than total premiums paid.*

LUTHERAN BROTHERHOOD

A legal reserve LIFE INSURANCE society • 701 Second Avenue South, Minneapolis 2, Min

FREE full-color reproduction (18" x 24") of Martin Luther window. Ideal for framing and display in home or classroom. Mail coupon today.

Mail now for free gift and information Dept. O-1

LUTHERAN BROTHERHOOD
701 Second Avenue South • Minneapolis 2, Minnesota

Name_____

Address_____

City_____ Zone____

State_____

Please furnish me:

- ☐ details about Brotherhood Provider Life Insurance
- ☐ free reproduction of Martin Luther window

THE FIRST TIME AROUND - *Charities*

People Are Real

In this Space Age of the '60s, The American Lutheran Church has begun its life, not as an infant, but mature and fully functioning, something like a new planet making its first adventurous whirl through the cosmos. The three smaller orbits of the merging American, Evangelical, and United Evangelical churches are replaced by the new and larger orbit of The American Lutheran Church. This will result in opportunities greater than ever before in the various missionary, educational, and charitable concerns of the organized church. In a series of articles beginning with this one, public relations writer Howard Sandum takes you around the orbit for the first time.

Human need is always present. You either do something about it or ignore it. The American Lutheran Church does not ignore it.

Its Board of Charities administers a program that last year served 3,100 aging persons, 4,300 children, 1,100 in its institutions of care, and another 3,200 through related agencies—and brought spiritual help through chaplains serving perhaps 100,000 persons.

The figures indicate the size of the program, which is designed to meet needs that otherwise would go neglected. The work is part of the very nature of the Church, according to the Rev. Paul A. Boe, 45-year-old clergyman and social worker who serves the board as executive director.

"The preaching and teaching of Jesus were inseparable from His acts of healing," says Mr. Boe. "Sins were forgiven . . . people were healed.

"Luther thought the doing of good ought to be as natural to people as heat is to fire," he says. "The basic motive is this kind of relationship: The *fact* we are saved produces within us a concern for people."

Medical discoveries now enable predictions that most children can live to the age of 100. But more people means more problems for society. And what should be done about the lengthened years of aging infirmity at the end of a life?

This is the kind of problem that keeps the lights burning late these winter evenings in the offices of the Division of Charities at the Minneapolis headquarters of The ALC.

The church's instruments of mercy are the 140 institutions and agencies, scattered throughout the country, with which the division is involved.

They serve needs of every conceivable kind. There is care for the neglected child, the delinquent adolescent, the unmarried mother. There are growing programs for the deaf, the

mentally retarded, the physically handicapped. A strong chaplaincy program during the next decade will serve hundreds of thousands in prisons and hospitals.

Some of the finest facilities in the country for care of the aging were brought into the new division by the three uniting churches.

Some of the institutions are owned outright and operated by the church. Others are owned by groups of congregations or Lutheran-organized charitable corporations.

This pattern of local control is typically Lutheran. "In general," says Mr. Boe, "the people of the church have *looked at needs in their area and moved with imagination to meet those needs.*"

The great bulk of the Board of Charities' 1961 budget of $965,000 will go directly to the 140 agencies and institutions as financial help, Mr. Boe said. The agencies themselves this year will spend over six million dollars in their work.

Some of the money will help the widely-praised program of social case work carried on in many areas by 29 Lutheran Welfare societies, which are organizations of Lutherans designed to serve the charity needs in a particular state or region.

Basing its planning and decisions largely on local recommendations, The ALC Board of Charities functions as a kind of balance wheel in the vast benevolent machinery. It can offer technical help on such matters as building construction, staff, service area, and standards. In many cases it subsidizes construction or operation of institutions. It seeks by coordination to avoid waste and duplication of effort, and represents the charities program of The ALC in relationships with other agencies, such as the National Lutheran Council, the federal government, and various social service associations, as well as the church body itself.

The board's professional staff, in addition to Mr. Boe, who is former executive secretary for Lutheran Welfare Society of Iowa, will include two assistant directors with primary responsibility for aging and children's programs, an assistant to the director, and an accountant.

In the first years of the new church the board will be concerned to nurture programs in several areas in which interest has been growing recently, such as special children's programs and mental health.

Even more significantly, the board hopes to encourage more charities work at the parish and conference level. In the expansion expected during the coming decade it hopes to rely increasingly on the activity of district charities committees. Many problems may be handled through widespread improvement of locally-rooted charities services—such as counseling and organizational work—that do not require institutions.

The new approaches may unlock fruitful new areas of Christian service in a charitable ministry that touches each one—giver and receiver. By the touch of Christian love, The ALC is proving that people are real.

CHARITIES STAFF:

The Rev. Paul A. Boe, executive director
The Rev. John M. Mason, assistant director (aging)
The Rev. Melvin A. Bucka, assistant director (children)
Dr. Arthur J. Seegers, assistant to the director
Mr. Clayon Nelson, accountant

THE HERESY OF LUCK By Karl A. Olsson

It took several centuries for the Christian faith to displace pagan shrines; it will take millennia to get the last vestiges of paganism out of Christians. Most of us still talk about luck as if it were a Christian grace. "God bless you," we say, and "good luck." Which means what?

Luck is to have circumstances conspire to our advantage. To have fisherman's luck means to cast where the big ones happen to be. To have luck in the stock market means that we buy when prices are low and sell when they are high. To have luck on the road is to get by without accidents.

LUCK AND MAGIC

At its theological worst, luck is thought of as good fortune under demonic control. It evokes the image of Macbethian witches spinning our destinies in sinister depths of cobalt blue and corrosive green. When they are for us, we have luck. When they are against us, we reap misfortune. There is no reasonable way in which they can be influenced. They do not respond to the ordered mysteries of prayer and worship. They care not a fig for our virtues.

The powers can be dealt with only through things impregnated with power, that is, through magic. An amulet may help, a rabbit's foot, a horseshoe, an old greasy necktie. We lower our votive offering on a fish hook. There are surgeons, I understand, whose scalpels are honed on the wheel of science but who yield to the concept of luck and will not operate without some trusted object on their persons. There are pastors who hesitate to preach from a new Bible and housewives who insist that their oldest cake tin works wonders.

I must confess a personal superstition about getting out of bed in a certain way. It stems from my childhood and the offhand comment, "You must have gotten out of bed on the wrong side." As if there were a wrong side and a right one.

Perhaps it is well to realize that life is filled with disorder. No matter how rational we are about sailing our canoe, it will often be seized by currents we cannot control. We shall have days in which everything conjoins to our ease and sense of competence. There will be unexpected windfalls, undreamed of legacies, golf games we did not think possible, business transactions beyond our fondest hopes. And there will be the opposite range of experiences: effort which produced nothing, good intentions misconstrued, genius wasted.

THE SERVING CURRENT

Most of us find some sense in the lines from *Julius Caesar:*

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in misery:
And we must take the current when it serves,
Or lose our ventures.

But the question for many of us, I suspect, is to know when the "current serves." This, to be sure, is partly a matter of competence. I have heard a great deal about successful men being lucky. I have yet to meet one who was not in some way competent. But beyond competence there is the unmeasurable and the uncontrollable, the irrational deeps of our existence where we seemingly have nothing to say. What principle shall govern us there?

As a Christian I cannot subscribe to luck or caprice. I have to believe with Job that God is where I am not: in the storehouses of the snow and at the farthest portals of the sea. Perhaps the old Scandinavian child's prayer says it best:

God, who lovest children small, Ward me well, whate'er befall.
Where I go in this great land Keep my fortunes in thy hand.
Fortune comes to disappear. Fortune's his who holds thee dear.

OMNIA VINCIT VERITAS
AUGSBURG PUBLISHING HOUSE
THY WORD IS TRUTH

" . . . to bring the Gospel to a many people as possible throug the ministry of the printed word

This is the objective of Augsbur Publishing House, the official publish ing house of The American Luthera Church. This publishing house is merger of the former Augsburg Pul lishing House of The Evangelic Lutheran Church, the Lutheran Pul lishing House of the United Eva gelical Lutheran Church, and Th Wartburg Press, of American Luthe an Church.

To accomplish its objective, th publishing house of The America Lutheran Church is organized into fiv major divisions:

An editorial division of seven d partments—The Lutheran Standar books, education curriculum, educ tion periodicals, music, manuscri and special writers.

A sales division of ten depar ments—trade, retail sales, circulatio ecclesiastical arts, films, music sal printing sales, advertising sales, pr motion, and new product develo ment.

A production division operati printing plants in Minneapolis, Mi nesota, Columbus, Ohio, and Bla Nebraska.

Personnel and accounting di sions.

Materials published and distribute by Augsburg Publishing House i clude books, choral music, hymna religious education materials, week and seasonal church bulletins, churc periodicals, pamphlets and booklet It also furnishes films, ecclesiastic art and other church and Sund school supplies. These materials a available through five Augsburg Pu lishing House branch stores.

The branch nearest you will l happy to serve you.

AUGSBURG PUBLISHING HOUS
426 S. Fifth Street, Minneapolis 15, Minnesot
57 E. Main Street, Columbus 15, Ohio
316 S. Eighteenth Street, Omaha 2, Nebraska
1925 Third Avenue, Seattle 1, Washington
26 Fourth Street N.E., Calgary, Alberta, Cana

5 WINDOWS

by HALFORD LUCCOCK

these devotions—2-minute meditations for ily use—Dr. Luccock provides enlightening d enlivening ideas that will stimulate your iritual faculties. Drawing on his vast ac- aintance with literature and history, he mbines vivid illustrative material with his n sharp observations and insights to pro- ce devotions that are alive with human erest and vibrant with wisdom.

Code 31-1-8804

LUTHERAN PRAYER BOOK

by JOHN W. DOBERSTEIN

treasure book of prayers of today and any that have passed through centuries eaking true the Word of God and the eepest needs of the human heart. Add ily reading from this book to your periods meditation or Bible reading. Here such eople as Augustine, Luther, Bonhoeffer and anns Lilje will help you speak with God.

$2.50

Code 31-338-5201

AMILY ON MAPLE STREET

by ERLING N. ROLFSRUD

is book will be a very excellent addition your family devotional bookshelf. It is a llection of related stories, devotional in ature, of interest to children. When used uring family meditations, it gives children closer sense of participation. $2.50

Code 10-1170

ON WINGS OF HEALING

edited by J. W. DOBERSTEIN

book of cheer and spiritual comfort. This ook features the large, clear type and thus an excellent choice for an older person. he prayers and meditations are of both rose and poetry, and have been selected om the best of the Christian era. $1.50

Code 31-338-6266

HINE FOREVER

edited by AUGUST G. SUECHTING

his devotional book is widely used by the ewly confirmed, but is also a good choice or those far enough beyond confirmation ays to appreciate a devotional review of he material covered at that time. The de- otions are based primarily on Luther's Small Catechism, but other important subjects are ncluded for the weekly themes. $2.00

Code 10-3130

A DIARY OF READINGS

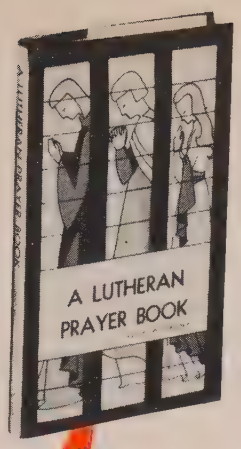
by JOHN BAILLIE

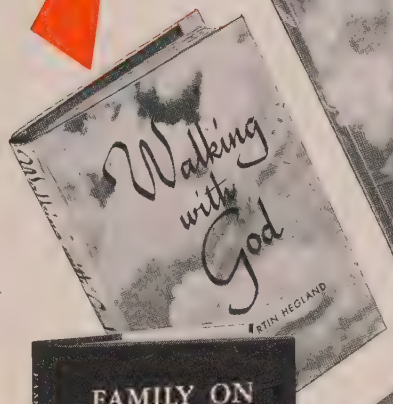
Here is a selection of 365 readings from the main stream of devotional writing. These are chosen for their value in stimulating serious thought and contemplation, bringing you in- piration from such as St. Augustine, Luther, rasmus, Kierkegaard, Brunner, Niebuhr, Til- ch and many others. It is a rare Christian ndeed that cannot find encouragement in he fields where he needs it from this book.

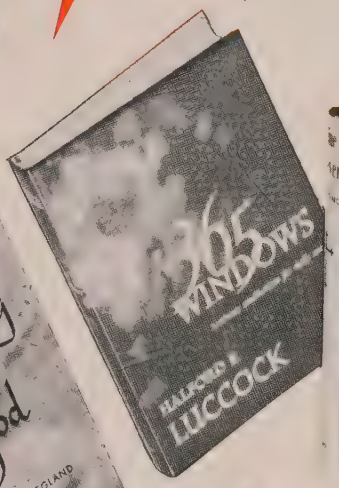
$2.50

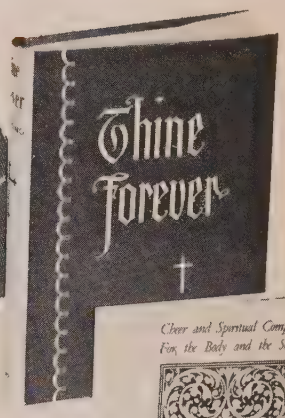
Code 31-305-2164

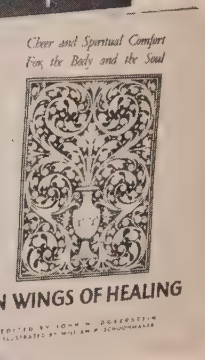
Each Day With God

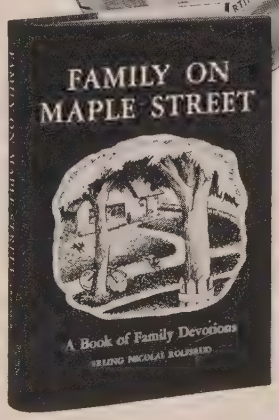


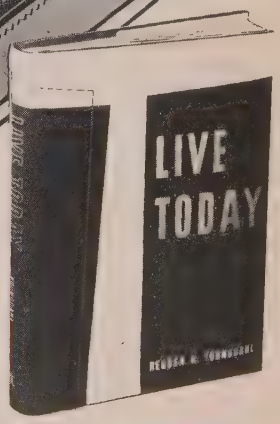












WALKING WITH GOD

by MARTIN HEGLAND

Walking with God means taking Him with you as you live each day. These are devotions that help make God a living reality in your daily living. The devotions lead on an exploration of Christian life, showing you the way to walking with God. $2.00

Code 10-3415

LIVE TODAY

by REUBEN K. YOUNGDAHL

As the author states, these meditations are for the average family of America gathered around its family altar to worship the God of all, or for the individual soul who is searching for some basic meaning and purpose to his life. They come with inspiration, knowledge and challenge. $3.00

Code 31-27-5020

Augsburg
PUBLISHING HOUSE
426 S. 5th St., Minneapolis 15, Minn.
57 E. Main St., Columbus 15, Ohio
316-318 S. 18th St., Omaha 2, Neb.
1925 3rd Ave., Seattle 1, Wash.
26 4th St., N. E., Calgary, Alberta, Canada

EDITORIALS

Volume 1, Number 1

One does not lightly and frivolously prepare the copy for Volume 1, Number 1 of a new church paper that is to be the official organ or voice of The American Lutheran Church and is to go into some 250,000 homes. To be sure, we who were called to edit *The Lutheran Standard* thrill at the prospect before us. You would expect us to dream dreams and see visions of what, under God, this new paper may be able to accomplish.

At the same time, your editors are not ashamed to tell you that our attitude as we enter upon this new task is chiefly one of much fear and trembling. We realize keenly that we are not sufficient of ourselves to discharge the high and heavy responsibility that has been entrusted to us. But we have the conviction that in this special ministry as church paper editors—just as in the parish ministry or in any Christian calling—our sufficiency is from God. In that confidence we dedicate ourselves and each issue of *The Lutheran Standard* to the Lord of the Church and to the furtherance of His work, expecting great things from Him and asking for courage and faith to attempt great things for Him.

"Volume 1, Number 1" stresses the fact that *The Lutheran Standard* is a brand new paper, even though it perpetuates the name of one of the five church papers which it supplants. That some of the heritage of the former papers will be preserved in the new paper is to be expected. This link with the past is exemplified in the next two editorials on these pages: one by Dr. O. G. Malmin, formerly editor of the *Lutheran Herald* of The Evangelical Lutheran Church and now editor-in-chief of Augsburg Publishing House; the other by Dr. John M. Jensen, formerly editor of *The Ansgar Lutheran* of the United Evangelical Lutheran Church and now a member of the editorial staff of Augsburg Publishing House, who will devote part of his time to work on *The Lutheran Standard.*

With this brief word of dedication and explanation *The Lutheran Standard* makes its debut. An editorial in the next issue will discuss the objectives of *The Lutheran Standard.*—E.W.S.

Eyes Forward in Faith

Volume I, Number 1 of *The Lutheran Standard*, official organ of The American Lutheran Church. Dated Tuesday, January 3, 1961. It will be delivered to some quarter-million homes just at the turn of the year. Without much doubt it will be the first word from the new Church to be heard throughout the congregations following the formal beginning of the new Church's life.

There is something deeply moving about all th events which are turning our eyes forward in fai at this new year's birth. Take this matter of th new church paper. On the one hand, it is the i heritor of a rich and lovely tradition. Think a litt about that. Its progenitor in the former ALC ha an unbroken history of much more than a centur Its other two progenitors did not reach that great a age—testifying to the fact that Scandinavians a younger on American soil than are their Germa brethren.

These papers, each of which just wrote the trad tional "30" to the last issue of the last volume its existence, were similar in many ways. All soug to glorify the Lord of the Church; all spoke "t truth in love"; each was the voice of the Churc Each had its peculiarities, its particular strength its own weaknesses. Each had fulfilled its ministry and so, as the Church whose voice it was gave up life, the church paper did the same. The combin strength of all is the heritage of *The Luther Standard.*

Yet the new paper is really new, new in eve detail. Not unmindful of the past, realizing the co tinuity between it and its predecessors, it yet fac forward in faith untrammeled by the demands of earlier day. That's the beauty of just having be born!

A pastor asked me recently whether I thoug that the "geist," the spirit, of the new paper h been fixed yet. I replied that it probably had n In all likelihood that will take time. With the pa ing of the years, especially as the various elemer and emphases of the new Church become meshe the Church itself will take on a specific characte and so will its paper. In fact, there will be an int play here, the influence of the paper helping to the character of the Church; at the same time, t development within the Church influencing t paper. Both Church and paper will come to have definite "geist."

As one who has been charged with responsibil for the editing of a church paper for many ye (and now lays aside his editorial blue pencil) should, I think, be my privilege to wish Godspe to the new-born *The Lutheran Standard* as it beg its service, and to commend it to the hundreds thousands who until now have read and support *Lutheran Herald.*

And I am immodest enough to believe that I ha the right to an opinion as to what the new pa will be like. Its editor, upon whom rests the ultim responsibility, has been my dear and beloved frie for 22 years. I know the measure of his devoti the depth of his convictions, and the versatility his ability. I have sat with him and his staff a heard their plans. The paper will be contempor in appearance, modern in outlook. But its roots w be deep in the faith of the Church. In those fa lies the assurance of its success.—O. G. MALMIN

Fairies and Goblins

As I write this editorial for the first issue of *The Lutheran Standard* I am reminded of the little fairy elf in one of the tales of Hans Christian Anderen. A certain man was constantly troubled by this fairy. It was full of mischief. It messed up his things, and it irritated him so much that he finally decided to move into a new house in a new town. He loaded all his household goods on a wagon and set out for his new home. He was very happy until the little fairy came up from the household goods and said to him with a mischievous smile, "So we are moving today!"

As we start out in a new church with a new paper we may think we have moved away from all the former irritations and problems. But we shall soon discover that not only the little fairy of the UELC has moved, but the two little fairies of the ALC and the ELC have also moved. Three fairies are sticking out their heads simultaneously saying, "So we are moving today!"

No doubt some may have thought that the new Church is so well built and so well arranged that the fairies cannot find one crack by which to enter. But we cannot run away from ourselves. We bring a few of our virtues and all of our vices into the new Church. We shall soon discover that the irritations of the little fairies are not nearly as bad as the mean goblins that hover about the Church.

The little fairies will serve to keep *The Lutheran Standard* awake as it sets out on its stormy mission. We really hope its mission will be a stormy one. A church paper is like a preacher. Unless the preacher becomes a person talked about he is not worthy of his name. Unless a church paper causes its readers to think, it is not worthy of its name. The great new tasks in the new Church and the three little fairies should be sufficient guarantee that *The Lutheran Standard* will have rough sailing.

Almost 300 years ago Ludvig Holberg wrote that a journalist is a man who disturbs the public peace. This is even more true of a church journalist, if he has been schooled a bit by the prophets and the apostles. He handles the most explosive ideas of all time, and he spares no one.

Former readers of *The Ansgar Lutheran* will recall that we constantly tried to disturb the thoughts and consciences of the readers. We feel sure that the readers of *The Lutheran Standard* will be exposed to an even greater impact, for it is a triple one. Therefore, we do not say to *The Lutheran Standard*, "May you have a smooth sailing," but, "May your sailing be a very rough one!"

The new Church is a marvelous structure. The Joint Union Committee has tried to cross every *t* and dot every *i*. But as *The Lutheran Standard* begins to reach into every home and into every congregation, it will find that the members are not too interested in the structure. They are worried and concerned by the impact of the secular and everyday forces upon their lives. They are concerned about the sneaking formalism and self-satisfaction creeping into the Church. Therefore, they are not looking for soothing syrup, but for the salt of God. They look to *The Lutheran Standard* to bring this salt. *The Standard* will, by the grace of God, sail the rough waves and come to the aid of everyone who sends up a signal of distress.—JOHN M. JENSEN

A Big Moment

With the passing of midnight on Dec. 31, 1960, a big moment dawned for The American Lutheran Church. Now, in the fullest sense, the new Church is a living, breathing, functioning reality. No longer need we say, "the uniting churches," for these churches are united. We who constitute The American Lutheran Church are so close to this event, so intimately involved in it, that it is difficult for us to appreciate how big a moment this is. It will take the perspective of history and of some years of living together to grasp the full dimensions of it.

One thing that we should be able to appreciate in connection with this big moment in church history and in our own personal lives is this: Behind this one big moment there were a number of smaller moments, without which this big moment would not be possible. Nor am I referring simply to such earlier limelighted moments as the one on Friday morning, April 22, when Presidents William Larsen, Fredrik A. Schiotz, and Henry F. Schuh joined hands to symbolize that The American Lutheran Church was about to be officially constituted. Such a dramatic moment was carefully noted and will be long remembered. Not so the myriad of other undramatic moments that passed unnoticed and unsung but played their indispensable part in making the big moment possible.

Who can count or appreciate the moments in the long hours over the long years that the Joint Union Committee and the Joint Committee on Polity and Organization spent in the laborious, exacting "hack work" that goes into the planning of a church merger? Who can rightly evaluate the thousands of moments which the several sub-committees spent wrestling with the innumerable details of their respective tasks? Who can count the precious moments spent, not only by the Church's leaders but by the rank and file of the members, in effectual, fervent prayer for a happy issue out of all the problems that confronted the merger negotiators and for the successful consummation of this long-awaited merger?

Lillian Hellman makes one of the characters in her play, *Autumn Gardens*, say, "There are no big moments you can reach until you've made a pile of smaller moments to stand on!" It is well, as The American Lutheran Church thanks God for the big moment it has reached, not to forget the pile of smaller moments on which this big moment stands and to thank God also for them.—E.W.S.

Question Box

Does She Need a Psychoanalyst?

"I have a question on psychoanalysis. A girl with whom I work had an operation on her spine which has shattered her nerves. Her doctor sent her to another doctor for analysis. I asked her today if she went to church. She said she did. I said, "Do you pray?" And she said she did, and that she feels her faith and prayer have helped a lot. She said she couldn't mention it to her doctor because he says religion and psychoanalysis don't mix. She says she is still mixed up, but he (the doctor) can't understand her improvement. She says she knows what it is but can't tell him. I can't see paying money if we can conquer by prayer and faith." E. C. R., Pa.

One of the great benefits of the progress of medicine in our time is the advancement that has been made in the field of treating emotional disturbances and mental illnesses. Those who in former days would have been put into a back bedroom, out of sight, or locked up in an institution, are now being treated, and in many instances restored to life in the community. This represents a change for the better. But, as with any change, there are difficulties.

In the particular situation to which you have made reference there is much more that I don't know than there is that I do know. For example, when you say that her nerves have been shattered, does this mean that her spinal cord has been physically damaged? Or does it have a figurative meaning, that is, that she has experienced some sort of shock as a consequence of this surgery?

To reply to your basic question I suppose that in either case it wouldn't make much difference. For in either case some adjustment to a new situation in her life is necessary.

One obvious truth in life is that we cannot use what we do not have. It may be very well to know that food will keep you from starving, but if one has no food, he starves. It may be that one knows that polio vaccine will prevent polio, but if one has not had the vaccination he is still subject to the possibility of getting polio. So it is with faith and prayer in cases of meeting a new situation in life. Faith and prayer can be helpful. Or to state it better, God can and will help us through faith and prayer, but does one have the one and use the other?

In a sense the doctor is quite right when he says that religion and his field don't mix. His task would be to point out the needs of his patient and the resources which the patient has to meet those needs. To provide the means of meeting those needs is something else. Ideally this is where the pastor enters the picture. For the means of God's coming to us have been given to the Church. The administration of these means, preaching the Word and administering the Sacraments publicly, is the task of the pastor.

However, I suspect that this is not what the particular doctor whom you mention meant. It is true that some psychiatrists do not look with much favor upon faith in God. While this is certainly not to be condoned, it may be understandable. One writer has noted that few psychiatrists are active church members. Most of them are exposed only to those versions of religion which they encounter in their mentally ill patients. Therefore, some of them see religion as a cause rather than a cure for mental illness.

Let it be said at this point that there is an increasing amount of cooperation between the clergy and the medical profession in all respects, including the prevention and cure of emotional disturbances and mental illnesses. It is not unusual nowadays to hear people speak of the "healing team." Included on this team is the pastor. It is recognized to an increasing degree that the Church is m effective in a preventive ministry, t is, in so equipping people to face crises and changes that occur in l ing that these people are not ov whelmed by the circumstances which they find themselves.

Is this not in keeping with t counsel of Scripture? I think parti larly of the following: "Humble yo selves therefore under the migh hand of God, that in due time he m exalt you. Cast all your anxieties him, for he cares about you. Be sob be watchful. Your adversary the de prowls around like a roaring li seeking someone to devour. Re him, firm in your faith, knowing t the same experience of suffering is quired of your brotherhood throu out the world. And after you h suffered a little while, the God of grace, who has called you to his et nal glory in Christ, will himself store, establish, and strengthen y To him be the dominion forever a ever. Amen" (1 Peter 5:6-11).

There is a God who cares. There a "brotherhood," the Church, wh shares in your cares and shows Go care. In the Church, through fai by prayer, the healing touch of G comes in Word and Sacrament. the extent that a person is a part the Church, and to the extent t this is a part of the person, to t extent he can use the resources faith and prayer in meeting those periences which are beyond imme ate control. While there may be ma things that are, or seem to be, big than we are, there is nothing that greater than God. "We are more t conquerors through him who lov us and gave himself for us."

The doctor may well bring to awareness our need to use the ma and great gifts of God that are ours Jesus Christ. He may not even rec nize that we are using them. S seems to be the case with your frie But this doesn't necessarily mean t we can dispense with his servic God can use him in spite of hims

As far as the money is concern I wouldn't think too much about t Prayer costs even more. It requi that you spend not only money, bu life. The difference is that the life spent willingly, and gratefully. ultimately it is God "who healeth thy diseases; who redeemeth thy from destruction; who crowneth t with loving-kindness and tender m cies. . . . Bless the Lord, O my so (Psalm 103:3, 4, 2).

Questions to this column should be sent directly to: Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will appear in print.

NTRODUCING ALC from page 9

ork of the boards to each other and o the church as a whole.

Dr. C. C. Hein, who was elected resident of the ALC in 1930, in ddition to being a powerful preacher nd theologian was also a keen adninistrator. Furthermore, in 1931, Pastor Henry F. Schuh was called is director of stewardship and finance. He also was a man of strong administrative abilities, and his organizational philosophy had its effect on the church during the depression years as well as in the later years of the merger.

Dr. Schuh's philosophy could be described as being financially and fiscally conservative and administratively precise. For a number of years the church followed a policy of either not increasing its budget at all or of increasing it by no more than two and one-half per cent per year. Cash on hand was required before colleges could put up buildings. Later this was changed to "cash in sight," so that the building could be debt-free on the day of dedication. In more recent years this has been liberalized to allow borrowing up to 50 per cent of the cost of an income producing building, such as a dormitory.

Administratively, Dr. Schuh was precise. He felt that all programs of the church should be carefully considered at conventions, spelled out in documents, and then followed as adopted by the church.

When, in 1950, Dr. Schuh was elected president of the ALC to succeed Dr. Emanuel Poppen, his organizational philosophy continued to leave an imprint on the character of the church.

This two-fold emphasis of the ALC—on doctrine and organization, plus a carry-over from a Germanic stolidity, could have led some—particularly those who themselves had worked under a less rigid structure—to feel that the ALC lacked in spirituality.

ALC leaders would, of course, rightly deny that their church relies on organization instead of the Spirit's power. They would insist that organization is merely a channel through which the Spirit can work, and that the Spirit can work more effectively through an organization that carefully defines the duties of the various boards than through one that does not define duties so precisely.

Emotionally Reserved

There are also those who feel that the ALC has allowed its emphasis on doctrine to overshadow its insistence on the Christian life, or at least on a free outgoing expression of that Christian life in public testimony.

Two reasons probably account for this. In the first place, German culture has traditionally demanded a strong discipline. Although Germans are by nature also emotional—as witness the music of some of their great composers—they have an almost built-in discipline that causes them to be quite discriminate about the circumstances under which they display their emotions.

Then, too, it was probably a reaction against a trend in some other Protestant bodies that went overboard on emotionalism that caused the Germanic ALC to develop an emotional reserve.

From this it should not be concluded, however, that the ALC lacks vibrant spiritual life. Although emotionally reserved, the ALC has a definite warmth—not a luke-warmness, but the kind of warmth that grows on one as he is exposed to it.

This warmth, the organizational emphasis, the conservative theology, the tenacity that comes at least partly as a result of German heritage are some of the characteristics that the ALC brings into the merger of the larger church.

(The next issue of the LUTHERAN STANDARD will carry an article on the characteristics and contributions of the ELC.)

Added Inspiration This Easter

A complete selection of distinctive styles and quality fabrics. All colors and shades. Send today for FREE catalog: C-154 (Choir Robes and Accessories); J-154 (Children's Robes); P-154 (Pulpit Robes); CF-154 (Confirmation Robes); P.M.-154 (Paraments).

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL., 1000 N. MARKET ST.

NEW YORK 1, N. Y. 366 Fifth Ave. | CHICAGO 1, ILL. 228 N. LaSalle St. | LOS ANGELES 28, CAL. 1624 N. Cahuenga Blvd.

AVAILABLE AT AUGSBURG BRANCHES

Understanding Our Heritage

THESE OUTSTANDING

The Formation of the American Lutheran Church

By Fred W. Meuser

An illuminating study of the background of the American Lutheran Church; the forces that brought it into being in 1930, and its place in American Lutheranism. **$3.50**

BOOKS WILL HELP

The Lutheran Church Among Norwegian-Americans

Vol. I—1825-1890 by E. Clifford Nelson and Eugene L. Fevold

Vol. II—1890-1960 by E. Clifford Nelson

A comprehensive, documented history of the founding, development and growth of The Evangelical Lutheran Church in America.

Two-Volume boxed set **$12.50**

YOU KNOW OUR

Saga of the Tower

By William E. Christensen

A moving historical account of the beginnings, growth and witness of UELC's Dana College and Trinity Seminary, Blair, Neb. . . . published on the occasion of the institution's diamond jubilee. **$3.00**

UNITING CHURCHES

Augsburg Publishing House

426 South Fifth St. Minneapolis 15, Minn. | 57 East Main St. Columbus 15, O.

316-318 So. 18th St. Omaha 2, Neb. | 1925 Third Ave. Seattle 1, Wash.

26 Fourth St. N.E. Calgary, Alberta, Canada

(Continued from page 15)

Augustana Lutheran Church's Bethel congregation, Herndon, Kan., were to have merged by Jan. 1, 1961.

● The Rev. David Rath, Jr., Randolph Neb., has received a graduate scholarship and is studying at Chicago Theological Seminary.

UPPER MIDWEST

● Totally destroyed by an early morning fire was St. John's Church, Arlington, S. D. (Pastor Arnold F. Imbrock). Despite high winds and a severe sleet storm, the parsonage, which stands about 15 feet from the church site, was not damaged. Estimated loss is about $25,000, of which $10,000 was covered by insurance.

● Zion Church of Manawa, Wis. (Pastor Peter Buenting) recently dedicated a new church which provides seating for more than 350 people.

● First Church of Wakonda, S. D. (Pastor Duane V. Nelson) has dedicated a new addition to the church. The new annex provides additional Sunday school and overflow seating space.

CANADA

● Gregory John Brandt, a graduate of Luther College of Regina, has been named Rhodes Scholar by the Selection Committee for the Rhodes Scholarship Trust. Mr. Brandt is now a law student at the University of Saskatchewan.

Anniversaries

75th—St. John, Edgar, Wis.
65th—Hope, Crisman, Ind.
10th—Grace, Lexington, Neb.

Obituaries

The Rev. C. L. Mollenkopf, 61, Floresville, Tex., died of a heart attack Nov. 17. Born at Chatfield, Ohio, he served parishes at Fort Jennings, Ohio; Shreveport, La.; Stuttgart, Ark.; and San Antonio, Killeen, and the Floresville-Nixon parish in Texas.

The Rev. Werner C. Fritschel, 60 Grimes, Iowa, died suddenly of heart failure on Dec. 10. He was born at Loganville, Wis., and served parishes in Lamar and Otis, Colo.; Gibson, Ill.; and Anamosa, Lamont, Thornton, Palmer, and Grimes, Iowa. He also held teaching positions at St. Paul Luther College, Wartburg Seminary, Hebron Junior College, and Wartburg College, Waverly, Iowa.

August F. Burzlaff, 98, of Clinton, Iowa, died Dec. 3. He served as a member of the Board of Regents of Wartburg College, Clinton, Iowa, for 24 years, and was a member of the former Iowa Synod's Board of Publication.

Change of Address

Daniel C. Berg (newly ordained), to Verwood, Sask. (St. John).

Gordon L. Braun, from Portland, Ore., to 507 A St., Moses Lake, Wash. (Immanuel).

J. Wm. Carlson (retired), from Concord, Calif., to 844 N. Robinson St., Los Angeles 26, Calif.

J. P. Dragseth (retired), from 16th St. S. W. to 820 3rd St. N. E., Minot, N. D.

Norman R. Engebretson (chaplain), from c/o FPO New York to Staff COM. NAV. AIR LANT, U. S. Nav. Air St., Norfolk 11, Va.

William G. Fink, from Kulm, N. D., to Drake, N. D. (Trinity).

Leonard G. Fritschel, from Treynor, Iowa, to 1900 Galena St., Aurora, Colo. (St. Matthew).

Emil F. Ibele, from Cambridge, Mass., to 307 Plum St. S. W., Vienna, Va. (Emmanuel).

James L. Knutson (missionary), fro S. Africa to 1536 Fulham, St. Paul Minn.

Charles H. Lange, from Detroit, Mich to 2325 Sherwood Rd., Columbus Ohio (Christ).

Paul G. Mathre (chaplain), from Pe rin AFB, Tex., to 6431 A. B. Gp. AP 235, San Francisco, Calif.

Ray M. Mathsen, from Oswego, Or to 530 10th St., Lake Oswego, Ore. (O Savior).

Carl J. Naglestad (retired), from 23 S. 6th St., to 2311 S. River Shore D Moorhead, Minn.

AVAILABLE AT AUGSBURG BRANCHES

Travel Abroad With Congenial Friends..

Sail, Montreal, Cunard's "Saxonia June 2. Return TS "Bremen," July 2

Your tour host - Rev. E. A. Hanff

48 days in Europe, including England, France, Italy, Switzerland, Liechtenstein, Bavaria, Germany, Norway, Sweden, Denmark. Travel via North German Lloyd's TS "Bremen" and Cunard's "Saxonia."

\+ +

For further details write College City Trav Service, Stuart Hotel, Northfield, Minn., Rev. E. A. Hanff, Wykoff, Minn.

LBI

STUDY THE BIBLE BY MAIL

17,000 people studied LBI correspondence courses last year

17 courses available for individual and group study

Nominal enrollment fees
(Special rates to groups and teachers)

Introductory Course
SALVATION MADE PLAIN
(Lesson I sent without obligation)

For information write:
THE LUTHERAN BIBLE INSTITUTE
1619 Portland Avenue Minneapolis 4, Minnesota

J. E. Rommereim, from 22131 Sher-an Way to 23825 Hartland, Canoga rk, Calif. (Shepherd of the Valley).
Paul H. Running, from Parris Island, C., to 521 N. 8th St., Manitowoc, is. (assoc. pastor, First).
C. B. Runsvold (retired), from Rich-lle, Minn., to 910 9th Ave. S., Moor-ead, Minn.
John W. Spann, from 4566 Clairemont esa Blvd. to 2817 Russmar Dr., San iego 11, Calif. (Atonement).
Ira J. Tanner, from 9413 Vallejo Dr. 9417 Buffalo Ave., Orangevale, Calif. Christ the King).
Roger Veum, from 25558 Highland ve. to 1820 E. Highland Ave., San ernardino, Calif. (Highland Ave).
Obed L. G. Vold, from 1312 Franklin t. to 520 14th St., Bellingham, Wash. Central).
Lloyd B. Volkmar, from Willoughby, hio, to 708 Echo Ave., Zanesville, Ohio St. Luke).

Parish Conservation Service

THE LUTHERAN STANDARD will carry arish Conservation advertisements that ome to it through that department. All uch advertisements and inquiries about hem, should be mailed directly to Par-sh Conservation, 422 South 5th St., Min-neapolis 15, Minn. Please do not mail hem to THE LUTHERAN STANDARD.

The purpose of these advertisements is o make an initial contact between those who are seeking opportunities in a Lu-heran community or household and those who have such opportunities to offer. For Sale, For Rent, Wanted to Buy, Wanted to Rent, Positions Wanted, and Help Wanted are the chief categories of advertisements that meet the requirements set up by Parish Conservation. The merits of the propositions that will be advertised will not have been investigated, and the Parish Conservation Service will assume no responsibility in the matter.

Items for sale such as church pews, bells, organs, etc., do not come under this Service. Farms, businesses, and homes do. Inquiries about the former type of paid advertisements should be sent to the office of THE LUTHERAN STANDARD.

The charge for Parish Conservation advertisements is $2.50 per line (figure 6 or 7 words per line). Payment should accompany the advertising copy that is sent to Parish Conservation.

FOR RENT

Lady, over 30, wants roommate to share 2 bedroom bungalow in S. Mpls. Pref. college graduate and numismatist. 1-18

based on the seven last words of Christ

by HOWARD G. HAGEMAN

In a tone, triumphant and joyful, the author has created a devotional book that is meant for both preacher and layman alike. He writes simply, freshly, effectively, making the hours on Calvary less of an abstraction and more of a contemporary reality. Illustrated with seven modern pen-and-ink sketches.

WE CALL THIS FRIDAY GOOD

$1.50 at all book stores

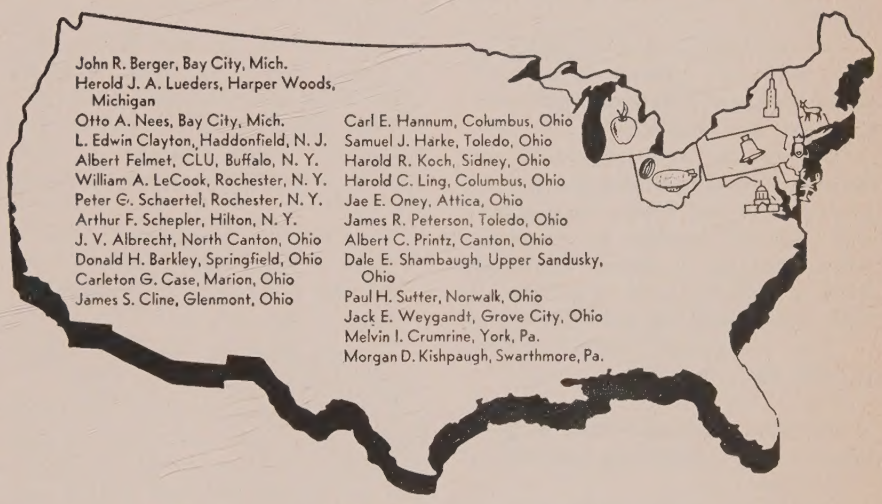
MUHLENBERG PRESS

AVAILABLE AT AUGSBURG BRANCHES

Lutheran Mutual *salutes*

these outstanding field men

of the Eastern Region


John R. Berger, Bay City, Mich.
Herold J. A. Lueders, Harper Woods, Michigan
Otto A. Nees, Bay City, Mich.
L. Edwin Clayton, Haddonfield, N. J.
Albert Felmet, CLU, Buffalo, N. Y.
William A. LeCook, Rochester, N. Y.
Peter G. Schaertel, Rochester, N. Y.
Arthur F. Schepler, Hilton, N. Y.
J. V. Albrecht, North Canton, Ohio
Donald H. Barkley, Springfield, Ohio
Carleton G. Case, Marion, Ohio
James S. Cline, Glenmont, Ohio
Carl E. Hannum, Columbus, Ohio
Samuel J. Harke, Toledo, Ohio
Harold R. Koch, Sidney, Ohio
Harold C. Ling, Columbus, Ohio
Jae E. Oney, Attica, Ohio
James R. Peterson, Toledo, Ohio
Albert C. Printz, Canton, Ohio
Dale E. Shambaugh, Upper Sandusky, Ohio
Paul H. Sutter, Norwalk, Ohio
Jack E. Weygandt, Grove City, Ohio
Melvin I. Crumrine, York, Pa.
Morgan D. Kishpaugh, Swarthmore, Pa.

One of Lutheran Mutual's greatest attributes is a well qualified field force.

These Lutheran Mutualmen are among the Company's top producers and in order to provide the best possible insurance assistance to Lutherans in their territories they have constantly striven for self improvement.

In doing so, they have distinguished themselves in the field of professional life underwriting. Listed among their achievements are graduation from the Home Office Training Schools and enrollment or graduation from the Life Underwriting Training Council. Most of them have received one of the life insurance profession's most coveted honors, the National Quality Award, which is given annually in recognition of superior life insurance service to the public.

These men are representative of the high caliber personnel on which you can rely when you call your nearest Lutheran Mutual agent for assistance in insurance planning. Let Lutheran Mutual serve you.

Lutheran Mutual LIFE INSURANCE COMPANY

Home Office ■ Waverly, Iowa

Family Size... By Phelva Hetland

...on TIME

"Nervy title you have there! Just what size is family size?"

It's flexible. Fits any family from one to infinity.

"That's not realistic. Name one subject that could possibly interest most members of even one family."

Time.

"Maybe. But what can there be left to say about that?"

Just let me whisper I'm wondering, too. But I do have a plan: I'll pray about it.

"Oh, so you're arranging for a set of miracles on a bi-weekly basis. Nifty!"

No, but just because so much has been said and written about everything, it seems, I have no idea where to begin. But God knows.

"Let me take it from there. Do you really believe that God is going to tell you what to say? That's 'inspiration'!"

It sounds terribly presumptuous when you say it aloud. But that's what it boils down to, I guess. I do believe God will tell me what to say.

"You are getting yourself out on a limb, you know."

Yup.

"Anyone who's read this far is going to expect something special."

I know.

"And some weeks you're going to feel pretty small."

Most of the time.

"So why do you say these rash things?"

Because I hope someone who reads this will also pray.

"And so because you, and maybe some other people, pray, God will help you write a super-family-size page!"

Not at all. But I wouldn't dare even tackle it otherwise.

"Isn't that a rather negative attitude?"

A negative and a positive, therefore a potential. The only way to get results is to have both.

"O.K., have your pun."

We can stretch the metaphor a bit, and say that it takes both negative and positive direction to make a stable family.

"That figures. You also used the word 'flexible.' How far can you stretch that?"

Now, there's one of my favorite words with respect to family and person-to-person living: Any two or more people who hope to enjoy living together will just have to be flexible, adaptable. It follows from the mere fact that every person is—well, another person.

"So the family circle is elastic enough to let each be himself, go his own way and come back."

You took the words right out of my mouth.

"Let's try on for size that subject of Time. Pretty old stuff to begin with. What sizes does time come in?"

Personal and family sizes. But you're no doubt looking for some gem of accumulated wisdom, so here's my pearl:

Time is some people's master—
Time is some folks' tool—
But this it's well to remember:
Time is nobody's fool.

"I know what you mean. I've seen people hag-ridden by the clock."

I've been one of them. I'll never forget my small daughter asking, "Mommy, where is *late* on the clock?" and my having to admit that it was wherever the hands stood as we left for church. But that was long ago, during 'mother's golden now' while the children were all little. No one can escape the clock, but one c adjust.

"Why not adjust the clock? Ke it 15 minutes fast."

That doesn't change anything. Ti is nobody's fool.

"Well, then, whose 'tool' is it?"

The people who learn to use th time for getting done what they wa to get done. Some folks never lea how.

"If you say one word about eve one having an equal amount of ti to use, I quit! Too many people ha nothing to say about how their ti is to be spent."

And, sadly, most of them will fi release only in eternity. But th sharpens the focus on how we spe our time.

"Let's be constructive and say 'i vest.'"

A word to make one stop a think. Thank you!

"There's so much talk about 'wa ing valuable time.' Is all time of equ value?"

In relation to eternity I'm sure is. (A philosopher could write thr books in answer.) But for our pu pose let's just say that time takes value from life.

"So it's worth only as much what it's used for?"

Or could have been used f That's what makes lost or wasted ti so precious.

"But even if I used every minu well, there's so much to do and learn—an ordinary lifetime just is enough."

Those thoughts, like irritants und an oyster shell, have formed a pe I'll give you:

I don't have the time—
I can't find the time—
But this must be done
—So I'll take time.

"And make of it a tool for doi first things first! Does it work?"

I'm getting the hang of it. course, it's a lot easier now that t children are grown . . . but it cou be that I'm learning. . . .

* * *

(Don't you ever talk to yourself

NEW YEAR THOUGHT

—Ebenezer—

We thank Thee, God, for time—
That we can say,
"Thus far we walked with Thee."
That we can pray
In thankfulness and deep serenity
For guidance through the years,
And look ahead—

Expectant—free from fears
Divinely led—
To whitened hills,
To that high hill
Where we can view
Thy holy will.

—Nelle Wahler Kulow

LIFELINES... By Rolf E. Aaseng

BIBLE READING *for Profit*

"I know I should read the Bible more." Maybe you've said it; undoubtedly you admit that it is true. Yet for most of us it seems very difficult to do anything about it.

We'd be more likely to read the Bible if we were sure that we could understand it and would experience direct benefits from reading it. With this in mind, *Lifelines* will appear in each issue of THE LUTHERAN STANDARD to encourage you to study the Bible more by enabling you to do it more profitably. On this page we shall offer some explanatory material and suggest possible approaches to various parts of the Bible, beginning with surveys of books of the Bible.

Begin With the Familiar

A good place to begin any study is with what is most familiar. In the Bible, for most of us this would be the New Testament. Begin as you might with any book, by looking at the table of contents of the New Testament.

The titles of almost all the chapters—called books in the Bible—are the names of people or groups of people. Ten New Testament books bear the names of the persons believed to have written them (e.g., Luke). Two, Acts and Revelation, have titles descriptive of their contents. The rest are named for individuals or groups to whom they are written (e.g., Timothy and Romans).

The books vary greatly in length. Few if any would qualify as books today; some are only one page long. Actually, most of them are letters, which is the meaning of the word "epistles" by which they are known.

The first four books are commonly called gospels. However, the title of each is "The Gospel According to . . ." This indicates that there are not four gospels, but one, reported by four men. Since "gospel" means "good news," these books are simply reports of the same item of good news from the point of view or experience of four different witnesses or investigators.

Why are these varied writings combined into one book? The title page of the New Testament points to the reason. In many Bibles it reads, "The New Covenant, commonly called the New Testament of our Lord and Savior Jesus Christ."

Jesus Christ came that we might have life and have it abundantly. Through the Bible He offers this life to us.

The lines of type on this page are intended to help you read the Bible with greater understanding and make this gift of life yours in fuller measure. That is why we call this page of simple guides for profitable Bible reading "Lifelines."

A covenant is an agreement between two or more persons. In the Bible, "covenant" usually refers to an offer by God to give men certain blessings. The greatest of these, life forever with God, was made possible by the coming of Jesus, the One who makes the New Covenant (or Testament) new.

Therefore, we can expect to find in the New Testament the terms of an agreement between God and men, proposed by God and involving Jesus Christ, His Son. The various books should contribute to an understanding of this agreement.

The Facts Come First

The New Testament books are so arranged that we get first the historical facts (the Gospels and Acts) or description of what happened, and then the interpretation of what these facts mean.

However, the historical books, particularly the Gospels, are not really history in the sense that we usually understand the term. They do not attempt to trace the course of events for a country or people. Political and economic considerations are almost ignored. They are concerned primarily with one Man.

But neither are the Gospels biography. Some of the most ordinary information about the main character, Jesus, is missing. Only three years of His life are given more than a passing glance, and the greatest amount of space is devoted to a single week of His life.

These books are simply intended to be gospel: good news. It is as though the writers are saying, "Something wonderful has happened. Here are the essential facts and our interpretation of them." John gives the aim of all four writers in stating his purpose for writing: "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31). The basis for selecting the items included is whether they will help us who read to believe in Jesus.

To a degree, what we gain from reading something depends on what we expect to get out of it. In reading the Bible we shall find much more satisfaction if we approach it to obtain or increase faith in Jesus. Try to read the Bible from this point of view. In no other way can we really understand what God is trying to tell us.

How to Use This Page

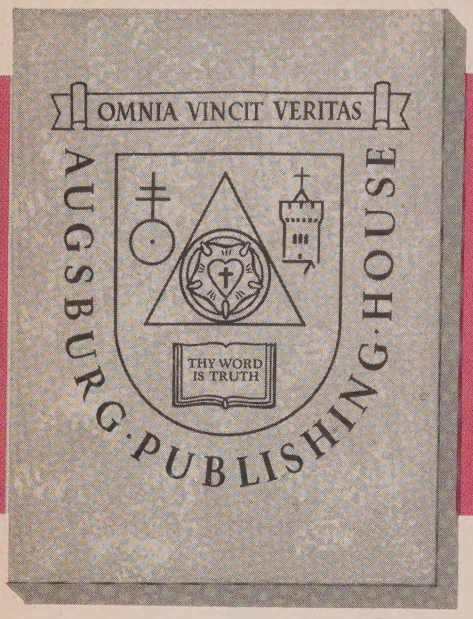
As you read this page, refer to your Bible where indicated and keep a pencil handy. Some people are very hesitant about making marks in any book, especially a holy book like the Bible. But Bible students unanimously agree that to get the most good out of your Bible you must write in it.

Underline, use colored pencils, circle, draw arrows, write in the margin, or mark in whatever way will remind you of the meaning you have found in a particular passage. Only then can most of us retain and build on understandings gained in previous reading. Each time we come to a marked passage, the benefit is reviewed. In addition, a marked verse is much easier to find when we want to refresh our memory on it. And of course when we actively react to a book in this way, we more easily and thoroughly learn what it has to say.

Before you receive the next issue of THE LUTHERAN STANDARD, try reading the Bible from the point of view suggested above—to increase faith in Jesus. Read the Gospel According to Matthew and observe what it tells you about Jesus. What parts of His ministry are emphasized? Are there recurring themes, indicated by repeated words or phrases? To what people would the book be most interesting or valuable?

THE LUTHERAN STANDARD
426 South Fifth Street
Minneapolis 15, Minn.
RETURN POSTAGE GUARANTEED

S 6-61 A
PACIFIC LUTH THEOL
SEMINARY LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF



The Ministry of the Printed Word

AUGSBURG PUBLISHING HOUSE extends cordial greetings to members of The American Lutheran Church and rejoices with them in the establishment of a great new church body to advance the Kingdom of God.

As the official publishing house of The American Lutheran Church, Augsburg Publishing House is dedicated to an ever-widening gospel outreach through the ministry of the printed word. It is with a keen sense of responsibility that we accept this task, hoping that we can be of helpful service to your family and your congregation in 1961 and the years ahead.*

AUGSBURG PUBLISHING HOUSE

* *See page 22 for more information about your publishing house.*